THENATIONAL GEOGRAPHIC MAGAZINE

DECEMBER, 1952

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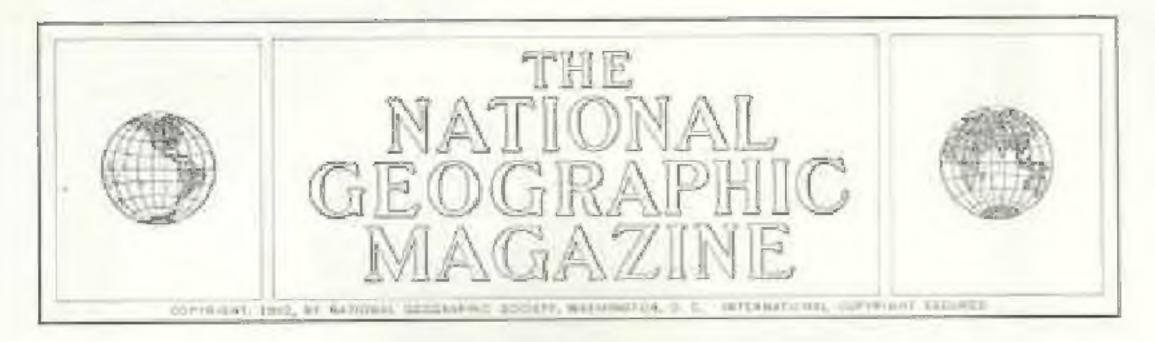
With Map and 11 Illustrations

JOHN SCOFIELD

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Bhutan, Land of the Thunder Dragon

By BURT KERR TODD

With Illustrations from Photographs by the Author

LEASE come now to Bhutan, Jigmie leaves May 21st for Ha Dzong. We have received permission for you to join him."

This cabled invitation arrived last year at my home in Pittsburgh, Pennsylvania. It came from the Rani Chuni Dorji, wife of the Prime Minister of Bhutan, remote mountain kingdom of southern Asia.

"Tu-chi-chi | thanks | a million. Am leaving immediately. Don't let Jigmie get away

without me," was my prompt reply,

Actually, this story had its beginning four years before when, as a student at Oxford, I met Ashi Kesang-La Dorji, attractive daughter of the Raja and Rani Dorji of Bhutan. She remarked that she was not only the first Bhutanese student to come to England, but also the first of her countrymen to cross an ocean.

Later, in 1949, when I trekked into Sikkim. Tibet, and Nepal, I stayed with the Dorjis at their winter home in Kalimpong, India. While there, I met the rest of the family—the Raja and Rani: their eldest son, Jigmie, and his wife, Ashi Tess-La: the two younger sons, Ugen-La and Lumpy-La; and the other daughter, Ashi Tashi-La.

The following year I had the pleasure of entertaining the Rani (Princess) as my guest, having invited her to visit America. Hearing her talk about her homeland made me more than ever eager to see it. Now I was to have

my chance.

Bhutan lies squarely in the center of the Himalayas, amid the highest mountains on earth. It is only 90 miles wide by 200 miles long, but in its 18,000 square miles can be found such variety of climate and scenery, such grandeur and peacefulness, and such

fascination of the novel and unknown as fewcountries many times its size can boast. Its neighbors are Tibet to the north, Sikkim to the west, India's West Bengal and Assam to the south and east (map, page 716).

Mountain-girt on every side, Bhutan long cluded the explorer. Two 17th-century Portuguese missionaries, Fathers John Cabral and Stephen Cacella, appear to have been the first Westerners to venture into the region.

Western Visitors Rare in Bhutan

Since then, with the exception of the British political missions of the Honorable Ashley Eden in 1863-64, and John Claude White in 1905. Bhutan has been visited by about as many Westerners as one could count on his fingers and toes.*

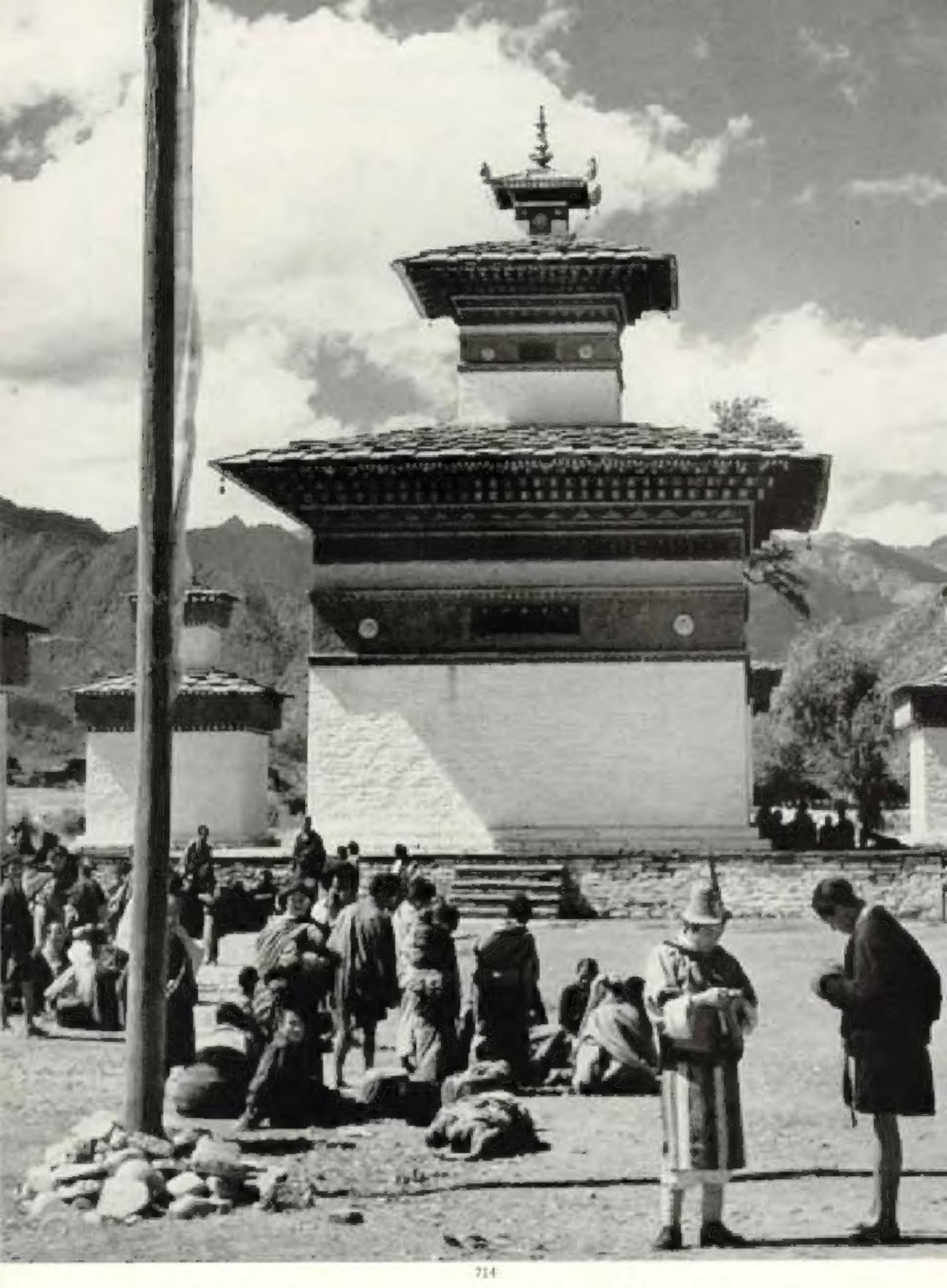
These visitors had been British subjects. The Dorji family had told me I would be the first American ever to visit Bhutan, and, through the special permission of the King of Bhutan, could remain there long enough to get to know a bit about the people, customs, and language. So it was with particular zest that I prepared for my journey.

When at Inst I reached Bhutan House," at Kalimpong, jump-off point for Bhutan itself, Rani Chuni greeted me with smiling hospitality.

"Jigmie has gone on up to Ha; so do stay here a fortnight," she said. "It will take at least that long for all of us to make arrangements for your trip."

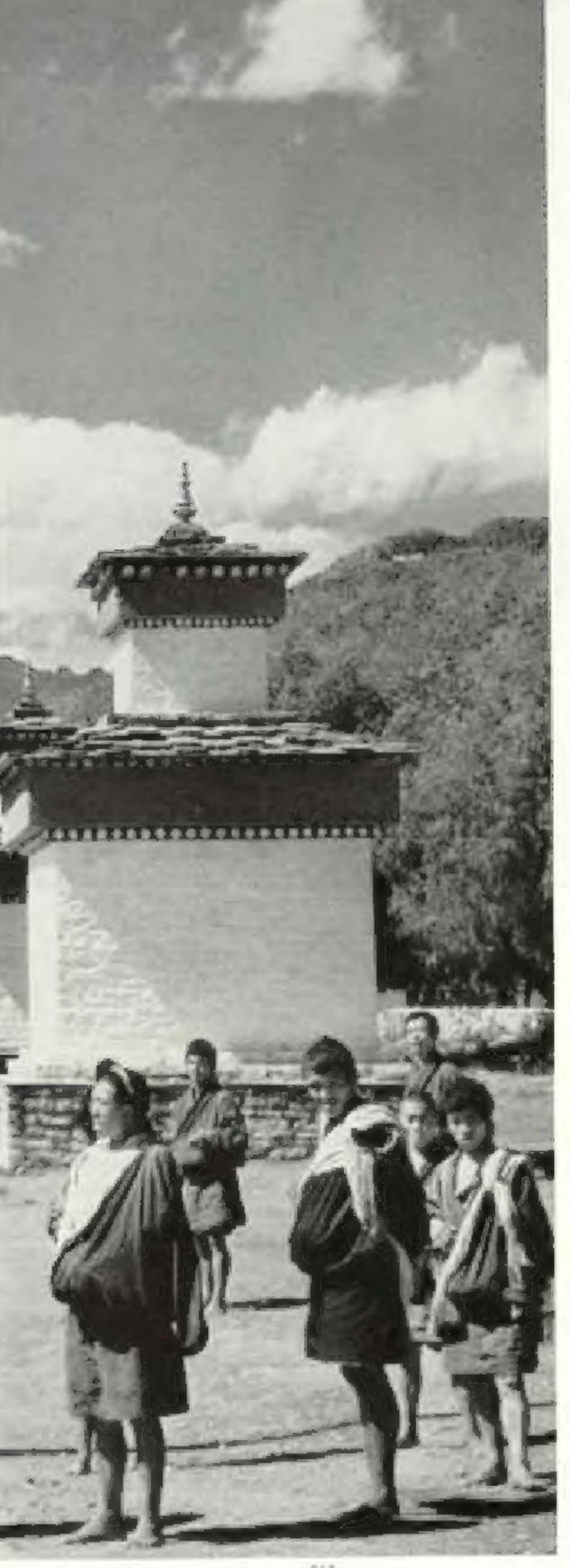
Generously the Dorjis saw that everything I needed was placed at my disposal—guides, mules, equipment, and those innumerable conveniences that make tackking in the Hima-

* See "Castles in the Air," by John Claude White, National Geographic Magazine, April, 1914.



In Bhutan's Puro Valley: Pagodalike Shrines Waft Silent Prayers to Buddha . . .

Decout Lamaists build shrines, called chostons, to gain beavenly merit. These contain prayer books and sacred objects, but have neither doors not windows. Bells on corners tinkle with each passing breeze (page 725).



Jil

... While Vendors Hawk Their Wares Below

Tooth-stnining betel nut, fruit, matches, and bowstrings change bands in this Himalayan market.

layas less arduous. These included, for example, thick rubber boots for monsoon travel and a heavy fur-lined robe for high altitudes. My friends also told me the Bhutanese for the words and phrases I would need to use. These I jotted down in a notebook.

I am especially grateful to the late King of Bhatan, His Highness the Drok Gyalpo (Thunder King), Sir Jigmie Wang-chuck, K.C.I.E., K.C.S.I., and to his son and heir, His Highness the new King, then Governor of Paro Province, who graciously gave me permission to visit their country. I was to find that they spared no effort to make sure my visit to Bhutan would be not only pleasant but rewarding.

It had taken 40% air hours to cover the 10,000 miles from the United States to Kalimpong, India. It would take eight days over difficult paths and high passes to reach my first objective, the Ha Valley, in Bhutan.

Of several different approaches to the country, the two most used lie through Tibet—one by way of the 14,000-foot Natu La (Pass) and the other over the 14,390-foot Jelep La. Because of political unrest in Tibet at that time, these comparatively easy routes were denied me; instead. I had to take the Chamarchi, or southern route,

Plagued by Rains and Leeches

At one o'clock in the morning of June 9, 1951, I left Kalimpong by jeep. I wanted to reach the frontier at Chamarchi by day-break to speed my escape from the malarious lowlands.

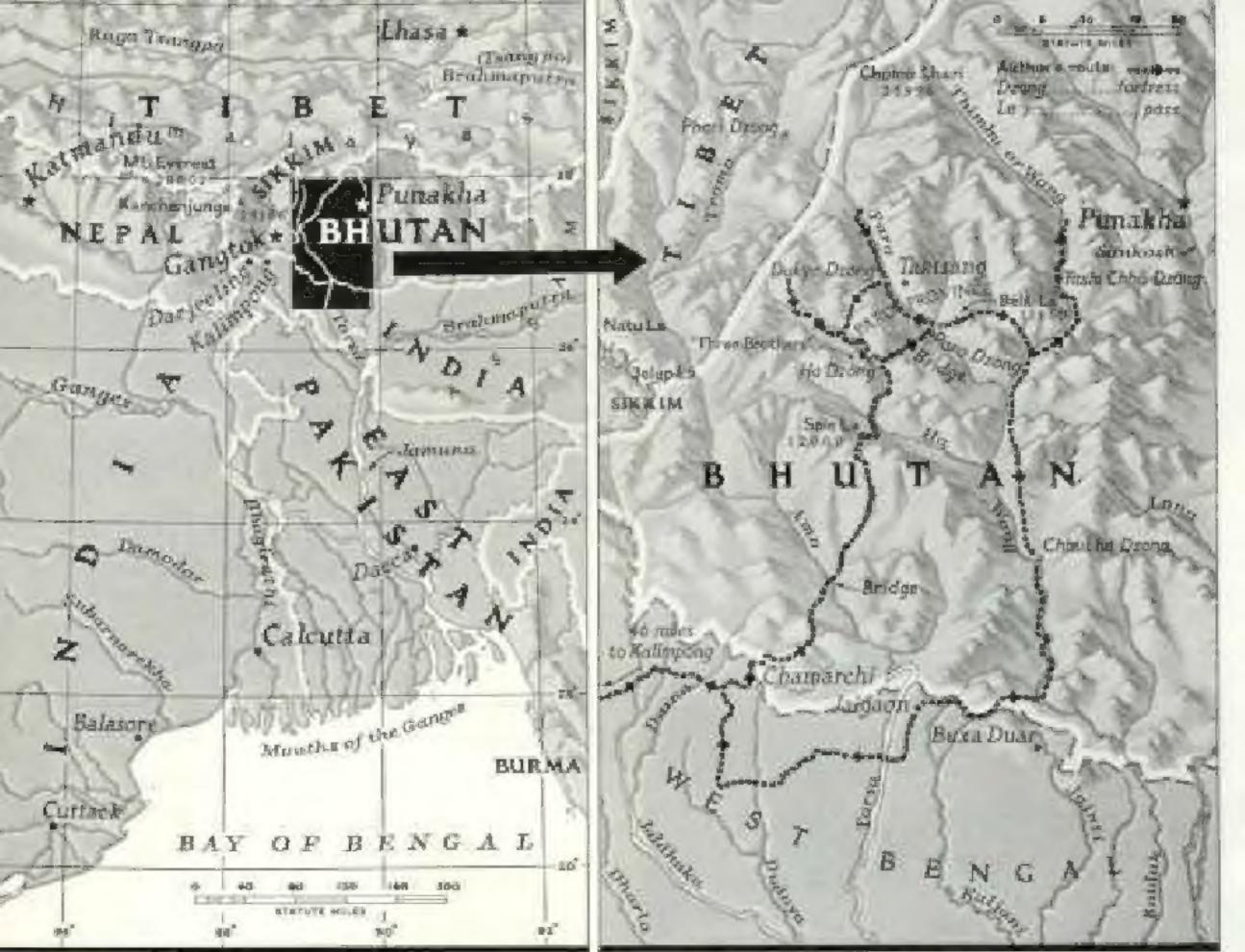
Once past Bhutan's border, the trail wound through forest and thicket, over rugged, irregular slopes thrust into the plains from the lottier mountains behind. Elephants, deer, tigers, thinoceroses, and other wild animals abounded. By evening of the second day we had reached an altitude of 4,000 feet, out of the malaria zone.

My first eight days over the Chamarchi trails were uncomfortable. The experience of threading dense tropical jungle and encountering a profusion of wild game would have been glorious had it not been for the physical and mental dampening inflicted by the everlasting rains.

With the torrential downpours came the leeches, a continual annoyance to men and animals. It was impossible not to brush against the wet leaves or rocks where, with swinging heads, these pests awaited their victims. They clung in clusters to the men's bare legs or hid between their toes.

Each of my men carried a short stick tipped with a small wet pouch of rock salt. Touched with this, the leeches would drop off.

I felt particularly sorry for the mules, because they were unable to rid themselves of the vile creatures. The muleteers kept scrap-



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Deput by William N. Palmonna and Irvin H. Alternati

Bhutan, Land of the Thunder Dragon, Hides Away among Earth's Highest Mountains

Stretching from India's jumples to Tibet's peaks, Bhutan offers a variety of scenery and climate. Yet few travelers have been permitted within its forbidden borders. World affairs threaten to break this policy of isolation, for Bhutan, like neighboring Sikkim and Nepal, stands butter between India and the Chinese Reds now occupying Tibet. Mountainous Bhutan is no easy toute for invasion, but reports tell of infiltration by Communist agents. Bhutanese cherish dragon and thunderbolt as national symbols.

ing off the leeches with their knives, but many stuck tight till swollen with blood to three times their original size.

In midmorning of the eighth day we reached the 12,000-foot Sele La. Far below, with the unexpected allure of a Shangri Lu, lay my destination, the Ha Valley. The beauty of the valley, bathed in sunlight between opposing wooded peaks, rubbed out the memory of steaming, leech-infested jungles. The mountain barrier on which we stood seemed to hold back the overburdened nimbus clouds from reaching the valley below.

Thickets Yield to Airy Pinewoods.

Laughing and joking now, we started down the mountain. At once we noticed that the vegetation had changed completely. Instead of thickets of rhododendrons, magnolias, oaks, chestnuts, and hamboos, we were in the center of what seemed like a Canadian pine forest, here chiefly *Pinus excelsa*. It happened so suddenly that it looked as if a gigantic knife had divided one group from the other.

The case of travel through the open pine forest was a relief. Several hours of hiking brought us down into the Ha Vailey. Here the road was good and, for a change, fairly level. We passed several villages, and I was amazed at the ingenuity of the Bhutanese in housebuilding.

I saw no nails in these structures, the parts being fitted together instead by wooden crossbars and beams. Of molded mud blocks and pine timbers, they were nevertheless imposing. Outer walls three feet thick supported three main stories.

The ground floor was a stable for the cattle and a storehouse for farm implements. The second floor, reached by a ladder, was divided into four or five rooms—kitchen, chapel, strong room, and sleeping chamber. The third floor, open on all sides, was the granary. Here hung sheaves of wheat and barley, safe from animals and the elements. Large stones weighted the shingle roofs in alpine fashion to prevent their being blown away by the winter winds.

I could not understand why a few houses in each village, sometimes complete villages themselves, were deserted, the houses standing in ruins. Lengo, my bearer, explained:

"For my people to move into a house whose clan has died out or had to move away is to live under an unlucky roof. What happened to them might happen to us."

Here and there we saw piles of straw and compost, and, beside one house, a stack of pine logs ready for the fire that would never be laid. Flocks of pigeons circled above or perched on ridgepoles, but otherwise there was no sign of life.

As we continued on our way, the scenery became more and more impressive. On all sides stood wooded peaks; the most noticeable were the "Three Brothers," as the people of Ha call three uniform mountains that stand guard over their villages (page 726).

The valley's bed, only about a quarter of a mile wide, was perfectly flat. Down the center hurried the Ha Chu (River), reminding me of mountain streams in our Rockies.

The Ha Chu (pronounced just as we ulter a sneeze) abounds in brown trout, ranging up to 12 pounds. I was told that they had been introduced from Kashmir. Transported in earther jars as fingerlings by runners from Darjeeling, they have

thrived wonderfully in the Ha Chu, the only stream in Bhutan yet stocked with them.

Mile-and-a-half-high Rice

Stone walls fenced in the fields on both sides of the river. Water was conducted to them by a complicated system of small channels. I saw barley growing in many places, interspersed with plantings of wheat, radishes, turnips, and Indian corn. Rice, the staple Bhutanese food, was also cultivated up to 8,000 feet. Herds of fine cattle, for which the Ha villagers are noted, grazed on grassy flats and slopes (page 719).

Although my men were all Bhutanese, it was not until we made a rest stop at one of



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Enting Cups Spin into Shape on a Carpenter's Lathe

Every Bluttanese carries one or two cuting cups, some of silver-lined brier. Here the carpenter's helper treads organize pedals to keep the shaft spinning, while the chisel curls shavings from a new cup (page 746).

> their little villages that I saw the people in their true environment. I quickly observed that the Druk-pa, or "thunder people," as the Bhutanese are called, reflect the ruggedness and character of their land.

> Of Mongoloid origin, they are tall, muscular, good-looking folk, with sincere, honest faces. Men and women share equally in providing for the household; it is not uncommon to see women carrying 70- or 80-pound loads from the fields.

> They possess a keen sense of humor and a marked degree of honesty and straightforwardness. I found the Druk-pa polite, courteous, and willing to help at every opportunity.

Begging is rare in Bhutan. There are no



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The Happy Miller of Ha Grinds the Valley's Grain in His Dusty Mill.

Ha Chu (River) water drives the millstones, crushing barley and wheat. From the grist the miller takes a toll for his services. His wife fills the hopper,

great concentrations of wealth and at the same time little of the grinding poverty I have seen in other parts of Asia. Practically everybody in Bhutan has enough to eat and to wear.

The language of the Bhutanese is a dialect of Tibetan, blended with words and idioms from their neighbors. Their religion is virtually the same as Tibetan Lamaism, a form of Buddhism.

Both men and women dress most colorfully. The men wear a loose, knee-length robe bound securely by a tight sash at the waist. The women's dress consists of a piece of Bhutanese cloth about the size of a bedspread or blanket, woven in colored strips. When draped round the wearers, fixed in place by silver clasps, and held tight by a brighter kera (waistband), it makes a simple but most attractive costume.

Bhutanese clothing is versatile. By night it serves as blankets. By day it provides voluminous carrying space. Material above the sash pouches out to form a ready-made pockethook big enough for the needs of any woman, even an American! Here the wearer carries an assortment of everyday necessities, including silver-lined eating and drinking

cups, called paps, and boxes holding betel nut, a peppery leaf, and lime, the Bhutanese substitute for tobacco.

Every Bhutanese male regularly carries a knife, called a dossum, which he uses constantly in his daily chores. His pathang, or ceremonial sword, is reserved for wear in and around the dangs, or forts, that dot the countryside. Without the sword, and an appropriate shawl to show his rank, he is not permitted within these centers of Bhutanese public life.

Welcome Sealed with Chang

It was late when we at last reached Ha Dzong. My good triend Jigmie Dorji, the Dzong pon, or Governor, of Ha, strode forth smiling to greet me. After a refreshing glass of local brew called chang, made of hot water and fermented barley meal, we visited the dzong, the political, social, and judicial center for the people of the valley. Citizens gather continually in its courtyards and on the grass plain before its imposing entrance (page 727).

The fort of Ha is a stordy, businesslike structure. Like numerous other forts throughout the country, it is a rectangular building surrounding a courtyard, with a tower in the

center perhaps 30 feet high.

The outer building has three stories. The two upper floors are habitable; the lower serves as a granary and as sleeping quarters for travelers (page 727).

Beams of the rooms and arches throughout the dzong are richly painted in blue, orange, and gold; the dragon, a familiar Bhutanese symbol, is displayed everywhere. On wails and archways hang bows, quivers, polished fron helmets, swords, matchlocks, coats of mail, and flags,

The outside of the fort is whitewashed; slits and windows in the upper stories once served as loopholes in

time of war.

Making my headquarters in Ha Valley, I struck out frequently on tours, sometimes lasting 20 days, into the ranges and valleys of western Bhutan. Hunting for bharal, a sheeplike mountain animal, took me once to 16,700 feet near the Tibetan-Bhutan border. In this area, but at a lower altitude, the Ha people graze vast herds of yaks-

the animals that provide meat, tents, topes, dairy products, and transportation for all the

peoples of the upper Himalayas.

In mid-September a message came to Ha Dzong foretelling the arrival of Ashi Kesang-La Dorji, my friend of Oxford days. She was to become the bride of the heir apparent to the Bhutanese throne, the penlop, or governor, of Paro Province.

This electrifying news swept throughout the whole of Bhutan, for this would be the first royal wedding in three decades.

Leaving her home, "Bhutan House" in Kalimpong, Ashi Kesang-La would journey through Sikkim and over the Natu La into Tibet. Accompanied by her mother and younger brother and 50-odd retainers, she was expected to reach Ha Dzong, ber family's ancestral home, around the first of October.

Here Comes the Bride

Visiting dignituries, lamas, headmen, and dancing girls swarmed into Ha. From Paro Valley came a detachment of the governor's own honor guards. Richly bedecked riding ponies and endless strings of mules churned dust from the valley trails.

At stations along the bridgi road villagers



A Herdsman Grooms a Prize Native Bull

Bhutanese take pride in a superior breed of cattle, rick producers of cheese and butter. This animal belongs to Ha's governor.

> made feverish preparations; they had incense fires and built stands that would offer food and drink to the passing cavalcade (p. 738).

> When at last Ashi Kesang-La Dorji came into the Ha Valley, she was obviously pleased by the tumultuous evation. Then indeed did excitement reign. Tributes and celebration paid no heed to the clock. Even sleep seemed

unimportant.

The bride-to-be remained a week at Ha Dzong. Then, at sunrise one morning, the bridal party set out for Paro Valley. With an honor guard of more than 250 people, many astride gaily caparisoned ponies, it wound its way up the switchback turns of the Paro-Ha pass, looking for all the world like a lazy rainbow-hued snake. Mule trains of presents brought up the rear (pages 740-741).

At the head of the procession a half-dozen lamas in scarlet robes took turns carrying a golden Buddha, a golden charten (shrine). a book of Buddhist scriptures, and a heavy wedding seal, symbolical respectively of love, peace, auspiciousness, and good fortune, which proclaimed the forthcoming marriage. Songstresses and dancing girls followed, twirling and twisting to the accompaniment of tomtoms, high-pitched trumpets, and flutes.

Clashing cymbals threw out sharp, ringing tones,

High officials mounted on ponies were brocades and silks of every color, with blues,

reds, and yellows predominant.

Monks carrying thungs (silver trumpets), which they blew energetically while swinging them in unison from right to left, preceded the bride-to-be and her immediate family. Behind the royal group came the King's personal band, dispatched overland many weeks

earlier from the capital, Punakha.

Good musicians made up this band, but they seemed strangely out of place, for they alone were clad in Western dress. (Even I wore Bintanese costume, presented to me earlier by the King.) In khaki uniforms and tightly wound puttees, and with Western instruments, including bagpipes and drams, the bandsmen seemed intruders from the other side of the world—the more so, when they struck up "Marching Through Georgial"

The hand leader had heard this piece in India where he had been sent to learn to play each individual instrument. Upon his return to Bhutan, he trained an entire band. Lacking sheet music, he taught his men dozens of

numbers by ear alone.

On either side of the procession a special group of dancers performed, shaking skull drums fastened together like double tumbourines and twisting back and forth to each beat. They continued dancing all the way up one side of the pass and down the other.

Well down toward Paro Valley the procession halted. Places in line were assigned, and we were told to mount our ponies.

To ride downhill is a rarity throughout the Himalayas, for the tribesmen still accept the old saw: "A pony is not a pony unless he takes you up the mountain; a man is not a man unless he walks down the mountain."

"Today Is an Auspicious Day"

Reaching Paro, the bridal party was greeted by a delegation of high officials standing at the end of an avenue of pines. Flagpoles, with red and yellow streamers flying, had been set between the rows of trees.

Each official swept the red shawl of office from his shoulders, bowed low with arms extended, and repeated the formal greeting: "Today is an auspicious day for Bhutan;

We greet you."

Following traditional Bhutanese custom, we were all given ceremonial cups of saffron tea and sweetened rice, after which the bride-to-be went to her quarters. She was not to see the groom till 10 o'clock next morning, the time deemed propitions by the oracles for the wedding.

Morning found Paro bustling with activity.

The local populace and visitors from as far as 100 miles away lined the road to the datage where the ceremony was to take place. Dignituries rushed here and there arranging costumes, affixing swords, and giving last-minute instructions to their headmen. These in turn saw to the bands drummers, and dancing groups and gave instructions to the men who groomed the horses and policed the crowds.

To the salute of many guns, the bride appeared, mounted on a splendid riding pony (page 739). The wedding procession, now three-quarters of a mile long and numbering more than a thousand people, crossed the Paro Chu bridge, its raiters hung with silken tapestries and brocades.

A Scene of Medieval Splendor

My own place in line permitted a sweeping view of the runks. As on the preceding day, we were flanked by musicians and heralds. I had the feeling I was witnessing some spectacle of the Middle Ages.

Ashi Chodon, Queen of Bhutan, greeted the bride on the steps of the dzong (page 742). They exchanged ceremonial white scarves and walked down a red carpet which led into the courtyard where a special ceremony was held. The monks blessed the bride, and then the party withdrew to the Zimchung Hall, a handsome room with a balcony over-looking the Paro Chu.

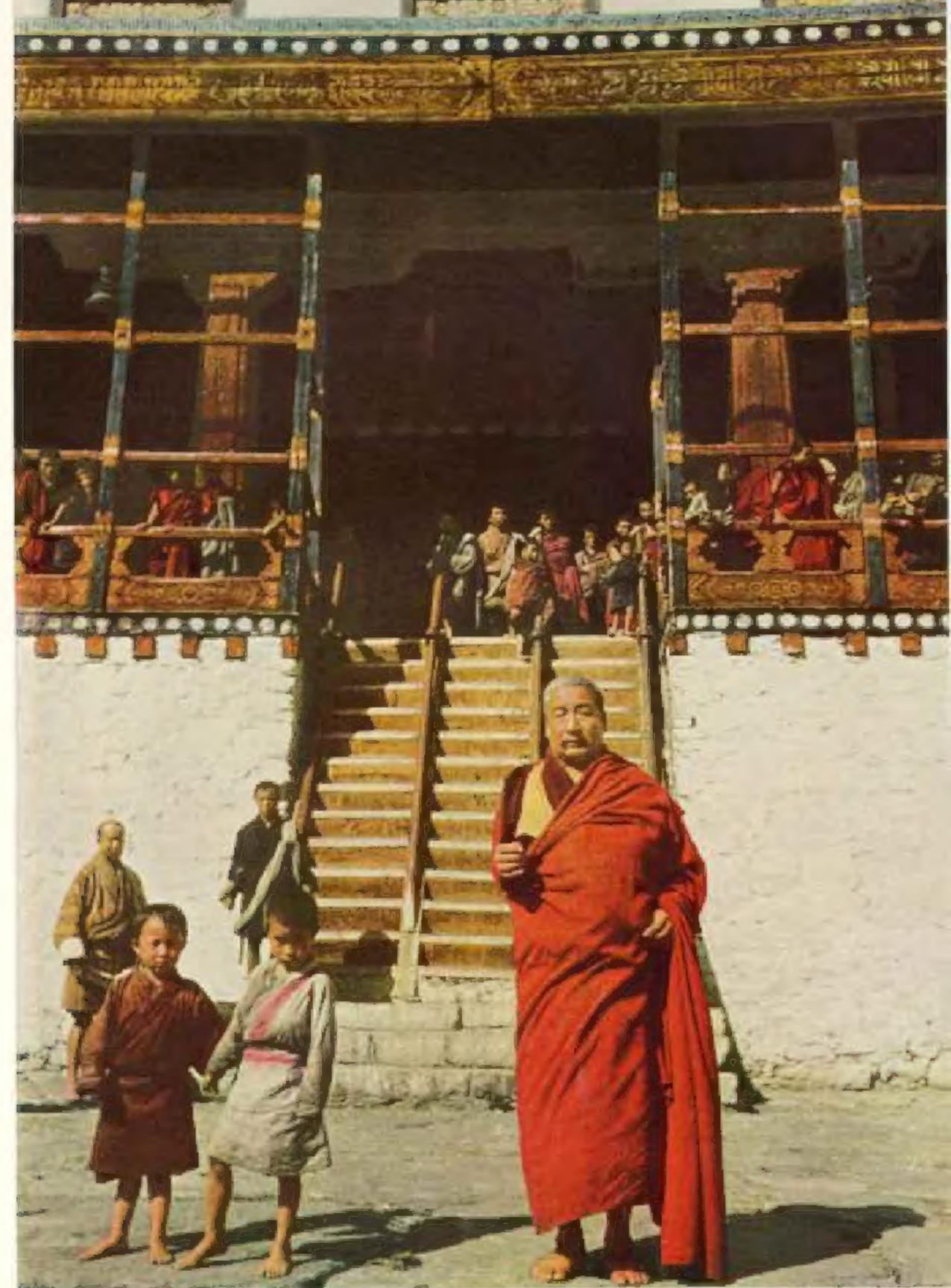
The Governor of Paro awaited his bride at the entrance of this room. They greeted each other by exchanging white silk scarves, then crossed over to thrones on the balcony, where they sat on cushions behind an elaborately

carved small altar (page 745).

Ashi Kesang-La Dorji wore a purplish brocade dress overlaid with silver flowers, and a bright red shawl. A bridal cap of pearls, diamond earrings, bracelets, and a jeweled charm box completed her costume. The groom wore golden brocade and his red silk shawl of office, with an exquisitely engraved silver sword at his side.

Seats to right and left of the thrones were reserved for members of the wedding party. Before each cushion stood a small table with fruit in silver bowls. When all were seated, saffron ten and sweetened rice were served.

A short prayer, led by the head lamn of Paro and intened by other monks, began the ceremony. Next, a large caldron of chang was placed in the center of the room. The lama stirred the beer three times with a long howl-shaped ladle, which he then held aloft in one hand, raising the other in prayer. Twice repeating this ritual, he advanced with ladle full to the bride and bridegroom, who received the blessing by tasting the chang with the tip of the second finger.



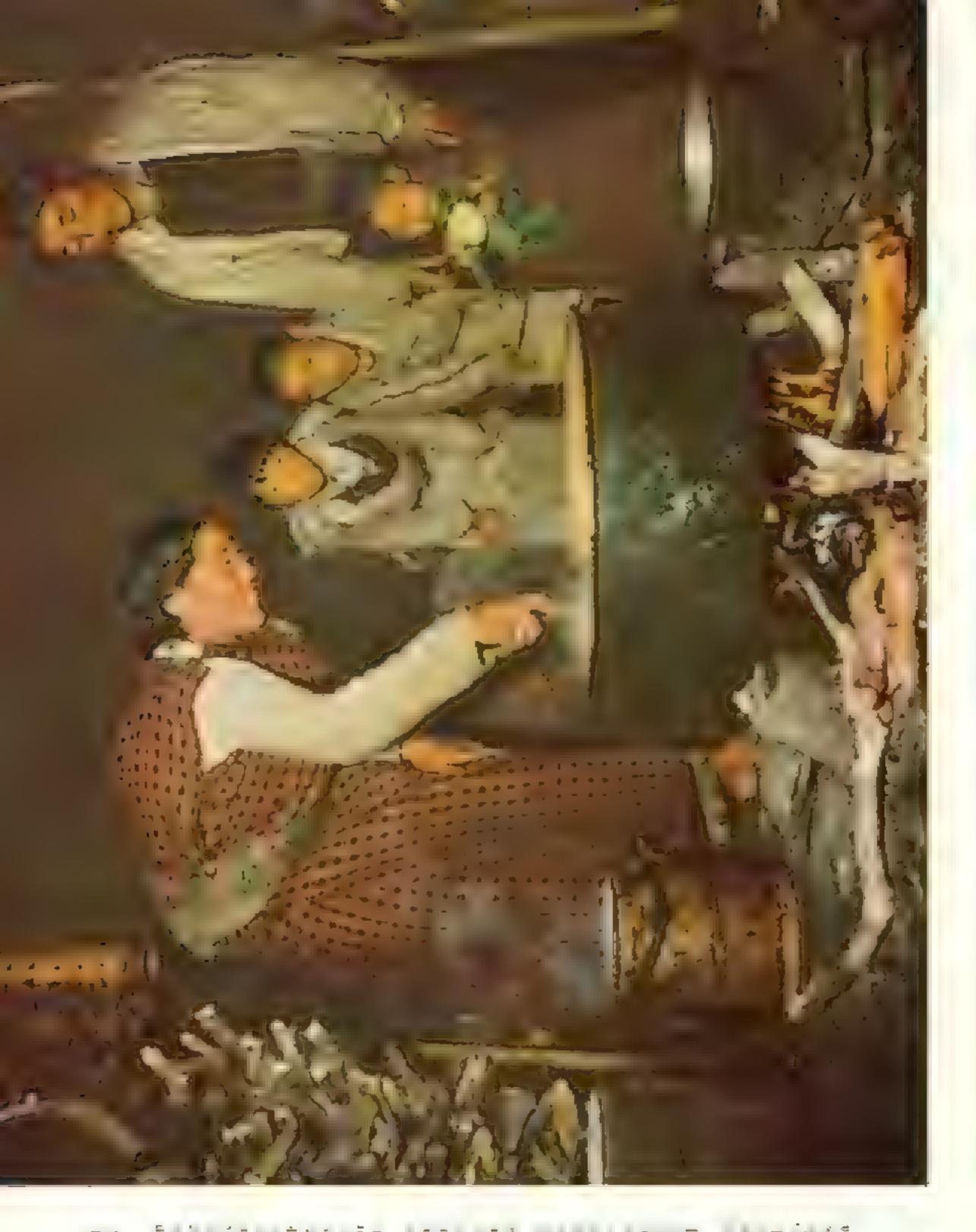
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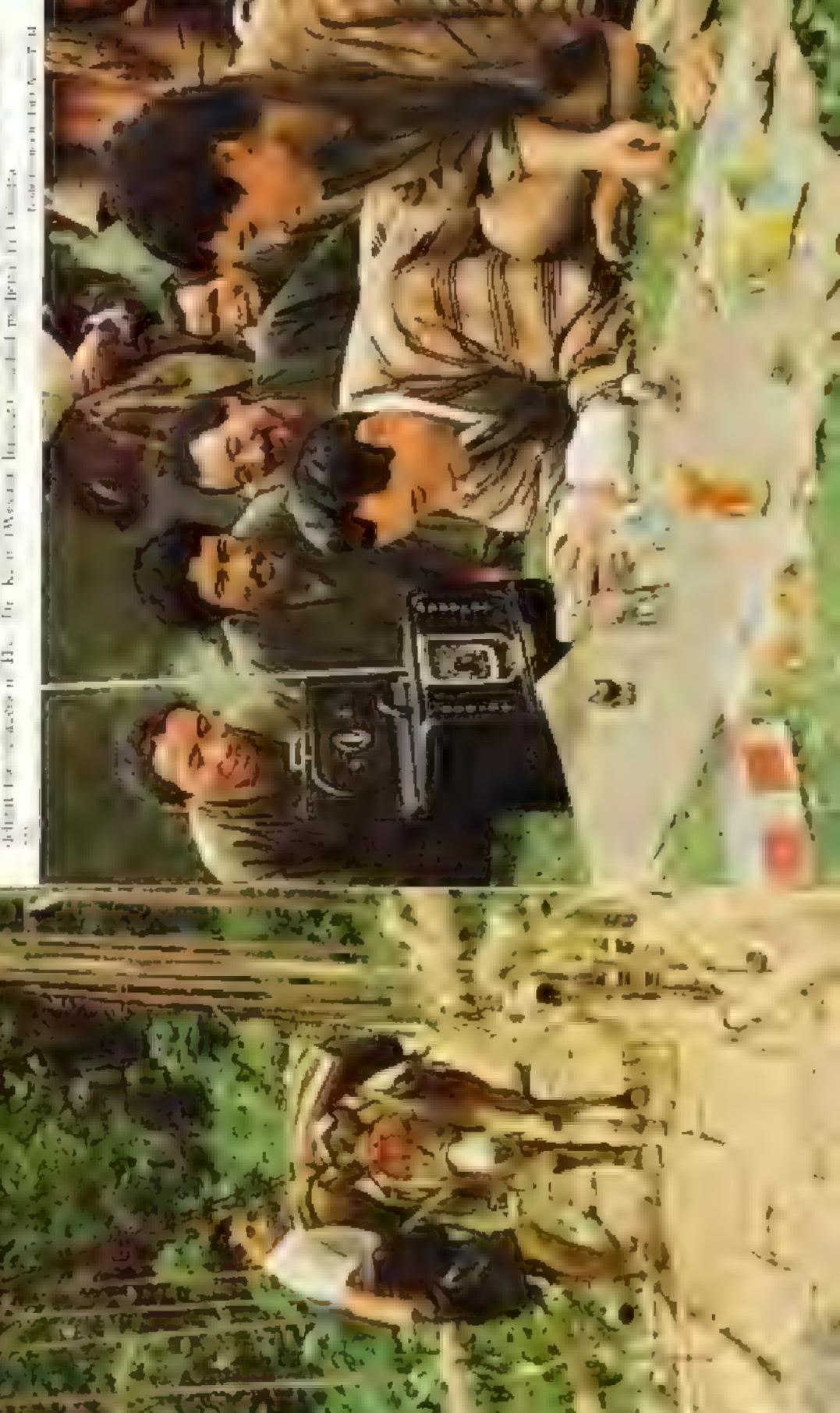
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"Welcome to Tushi Chhō Dzong!" Red-robed Lumus Emerge to Meet the Author

Bhutan, like Tibet, follows Lamkism, a mixture of Buddhism and animism. Many Bhutanese men and boys become lamas, or meaks, and enjoy state support. This lama is one of 800 housed in the monastery.



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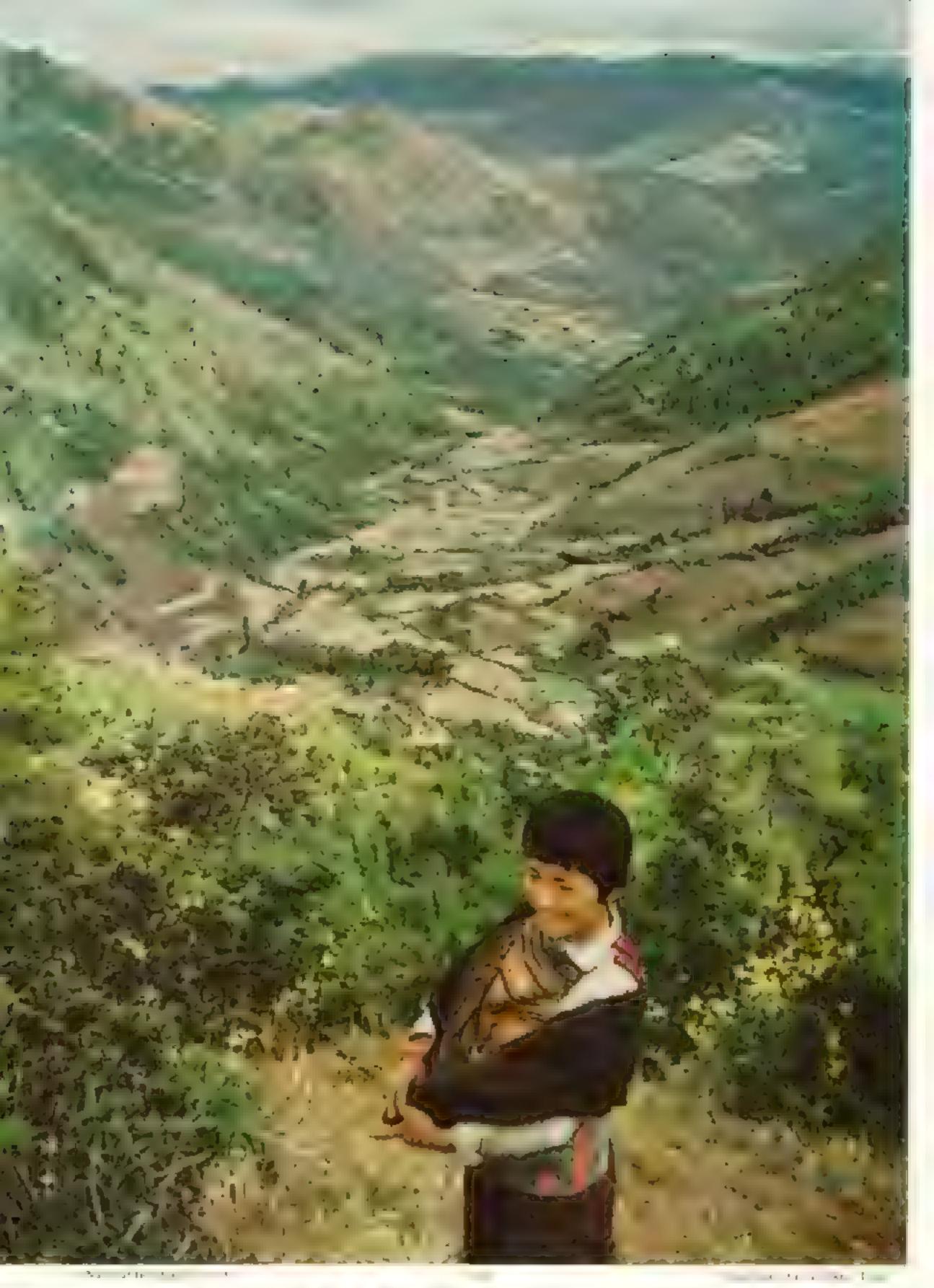


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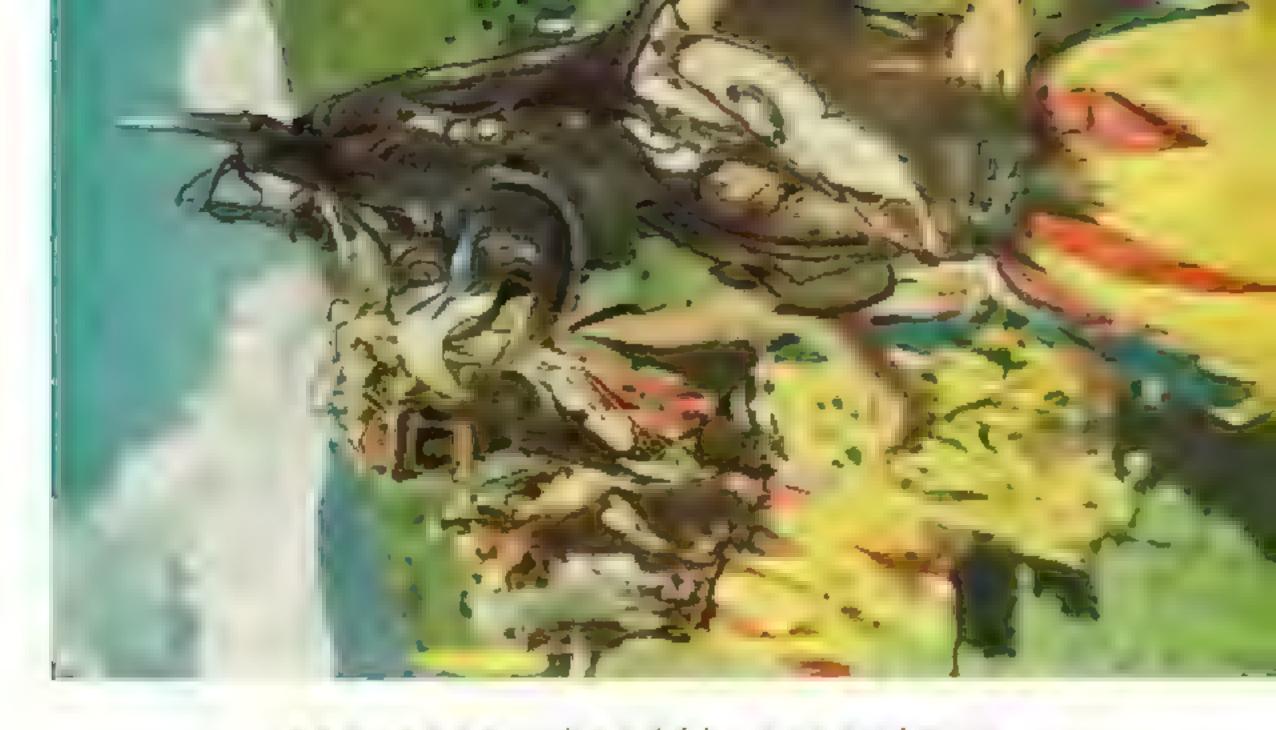
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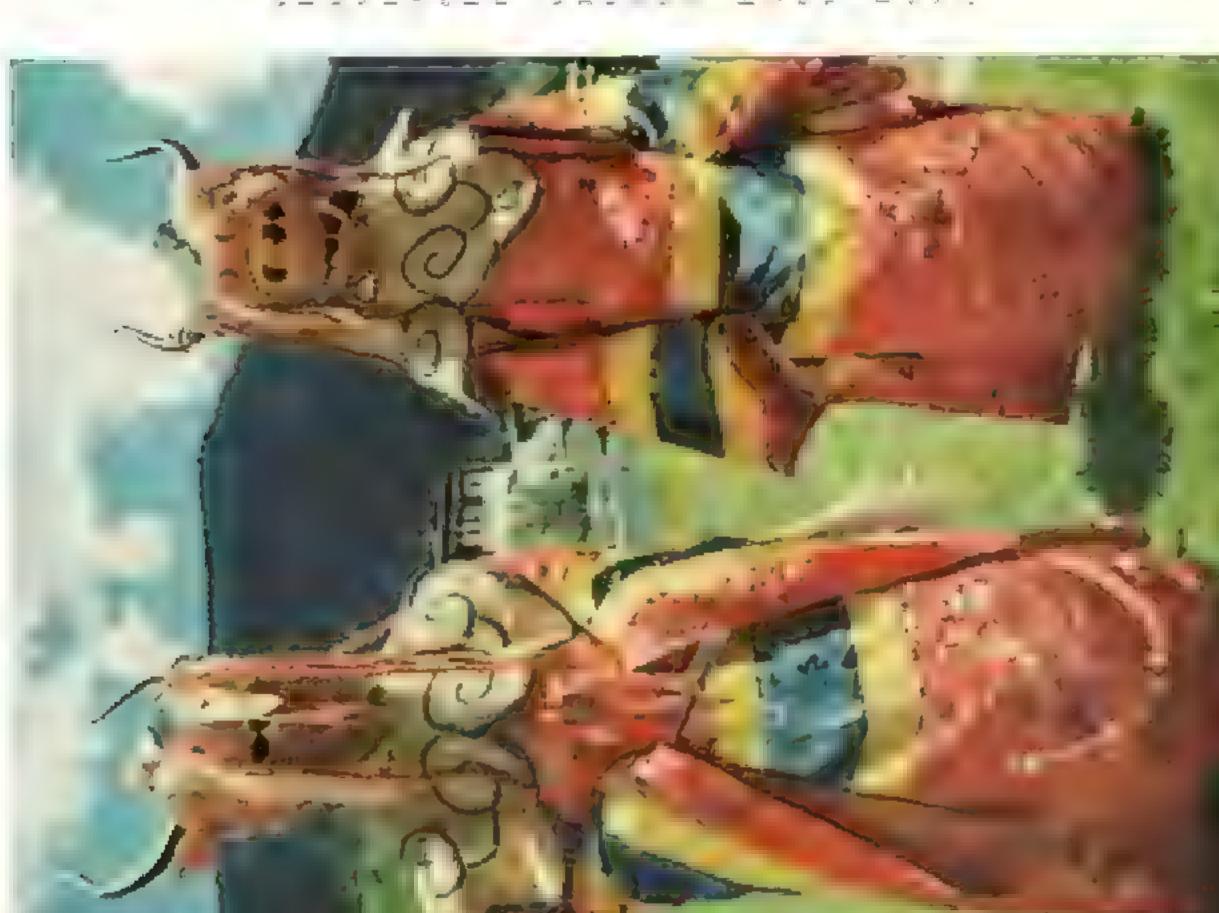


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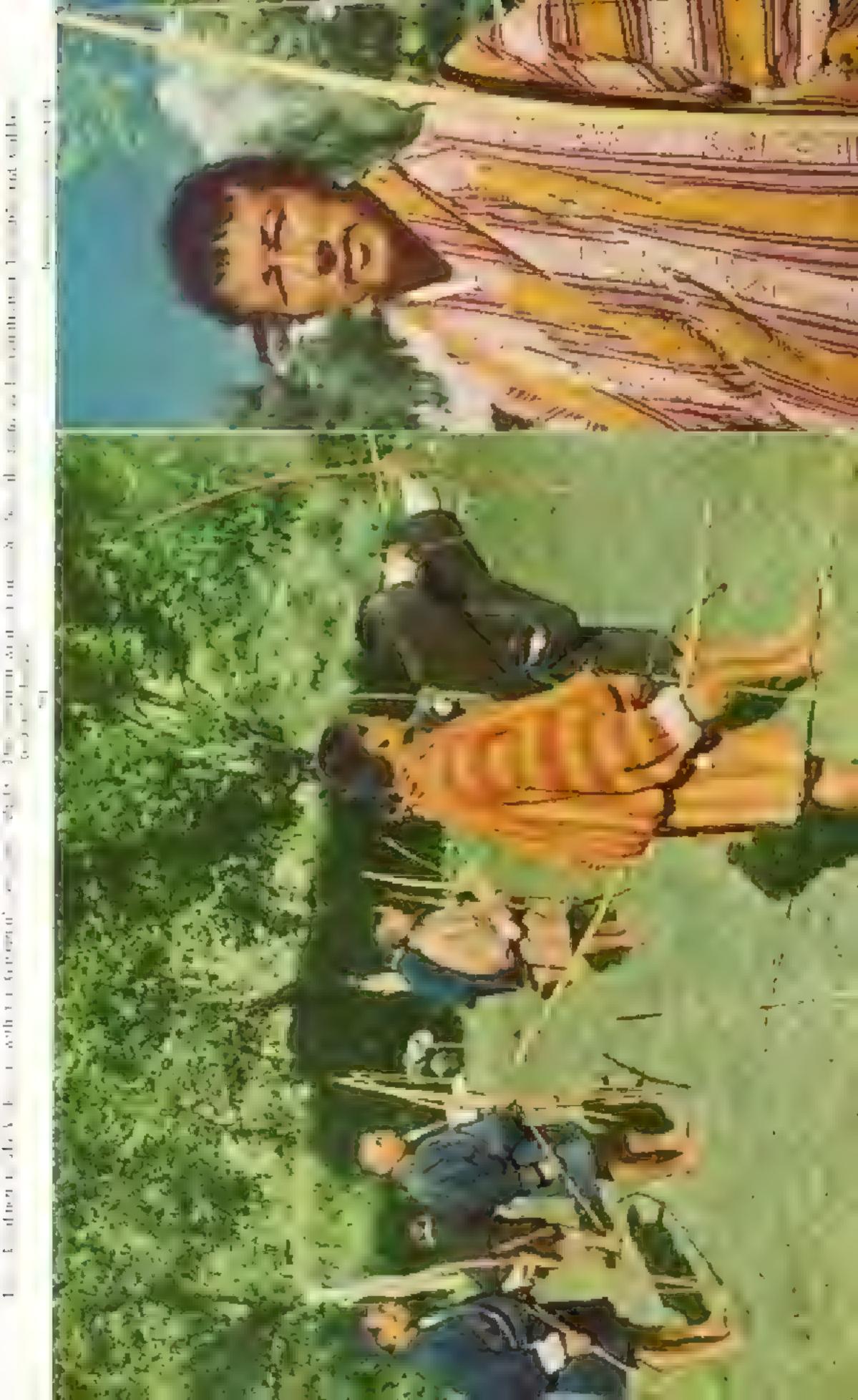




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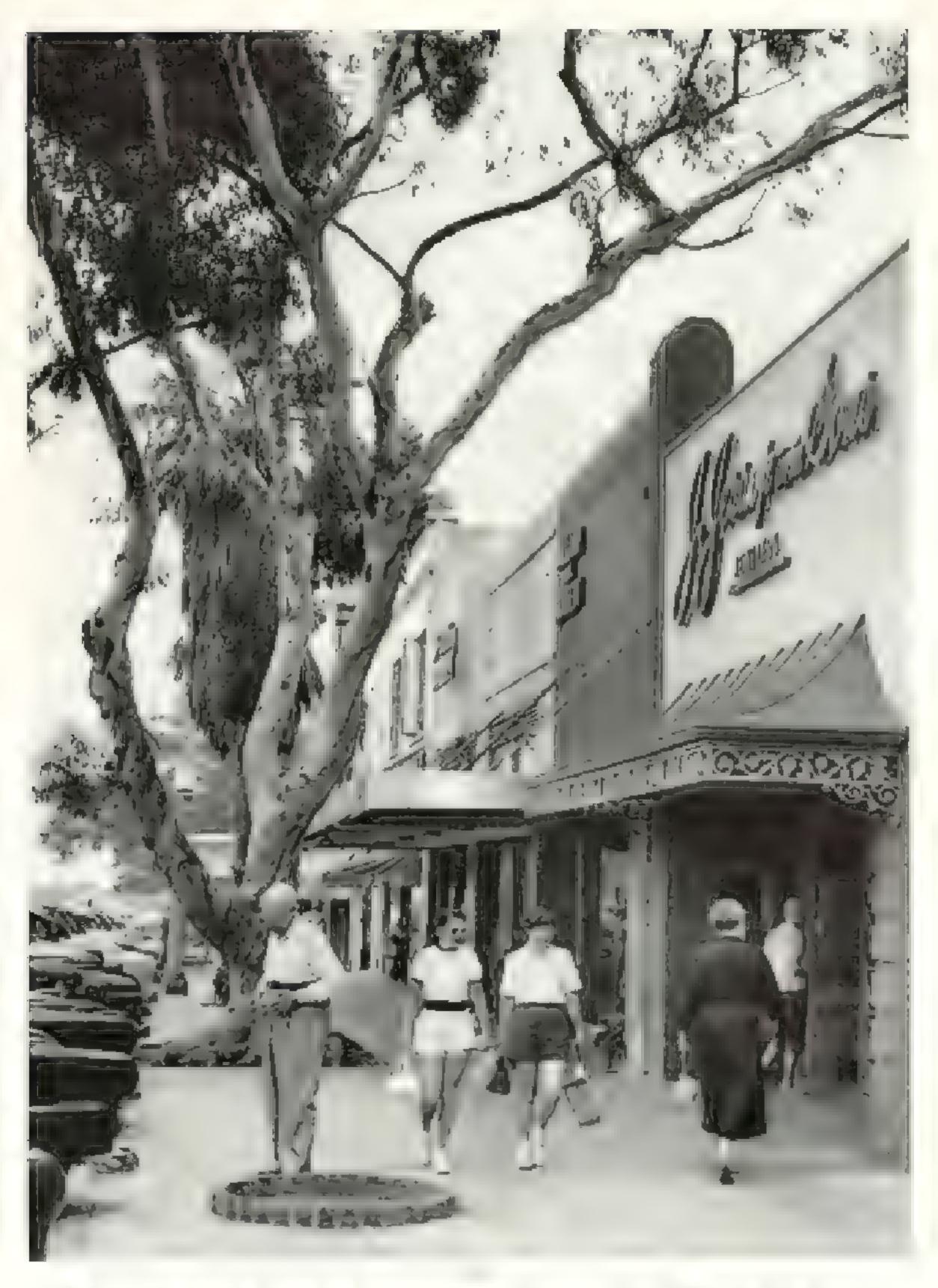
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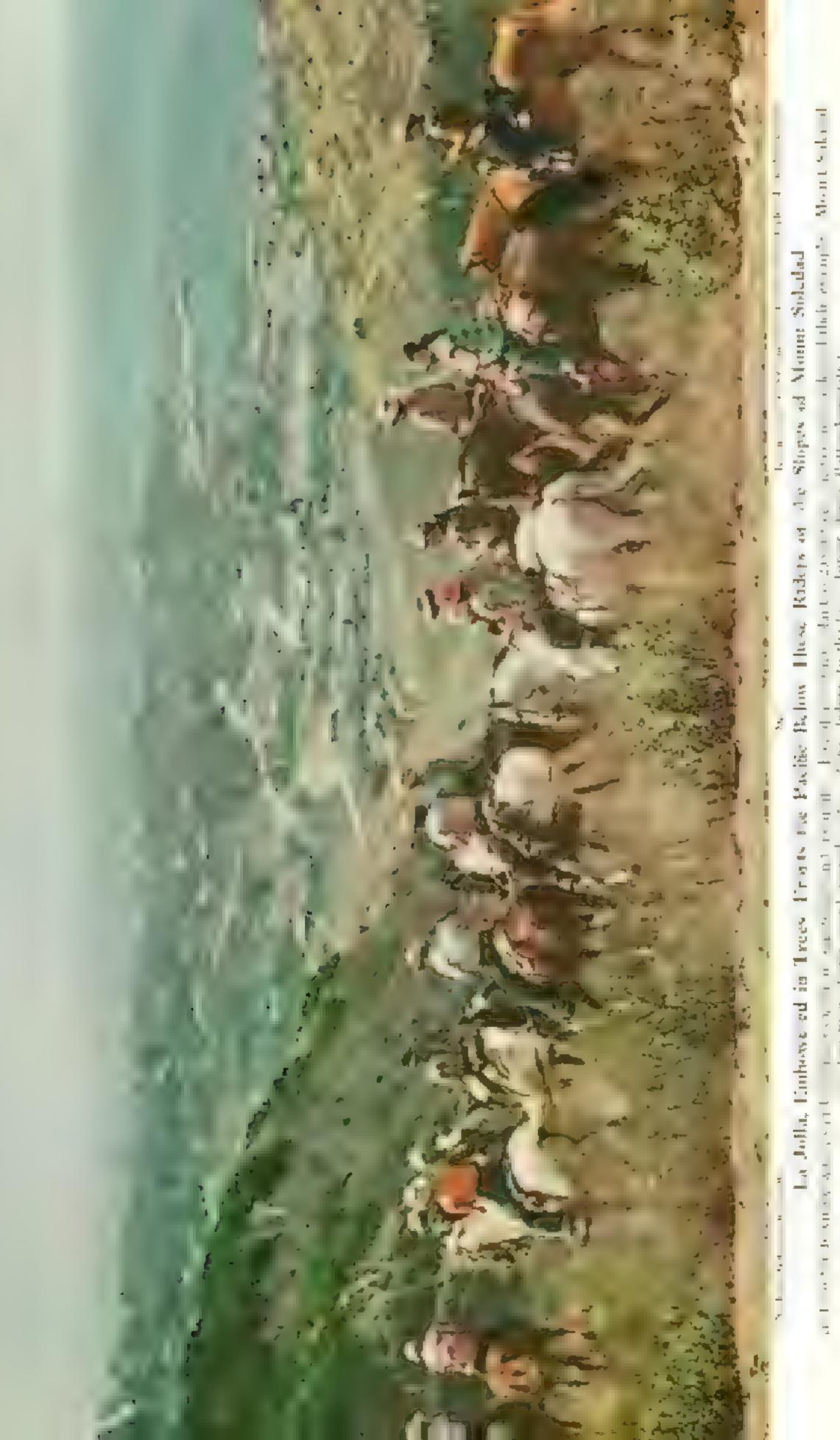
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By PAUL LOWARD CASE

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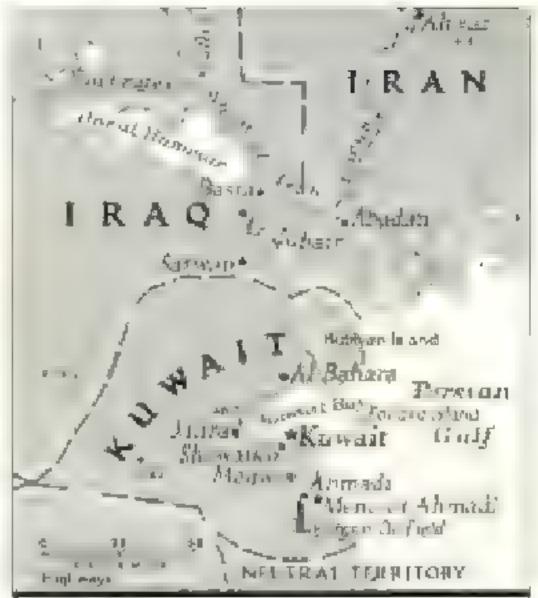
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New National Geographic Map of the Pacific, Where East and West Meet

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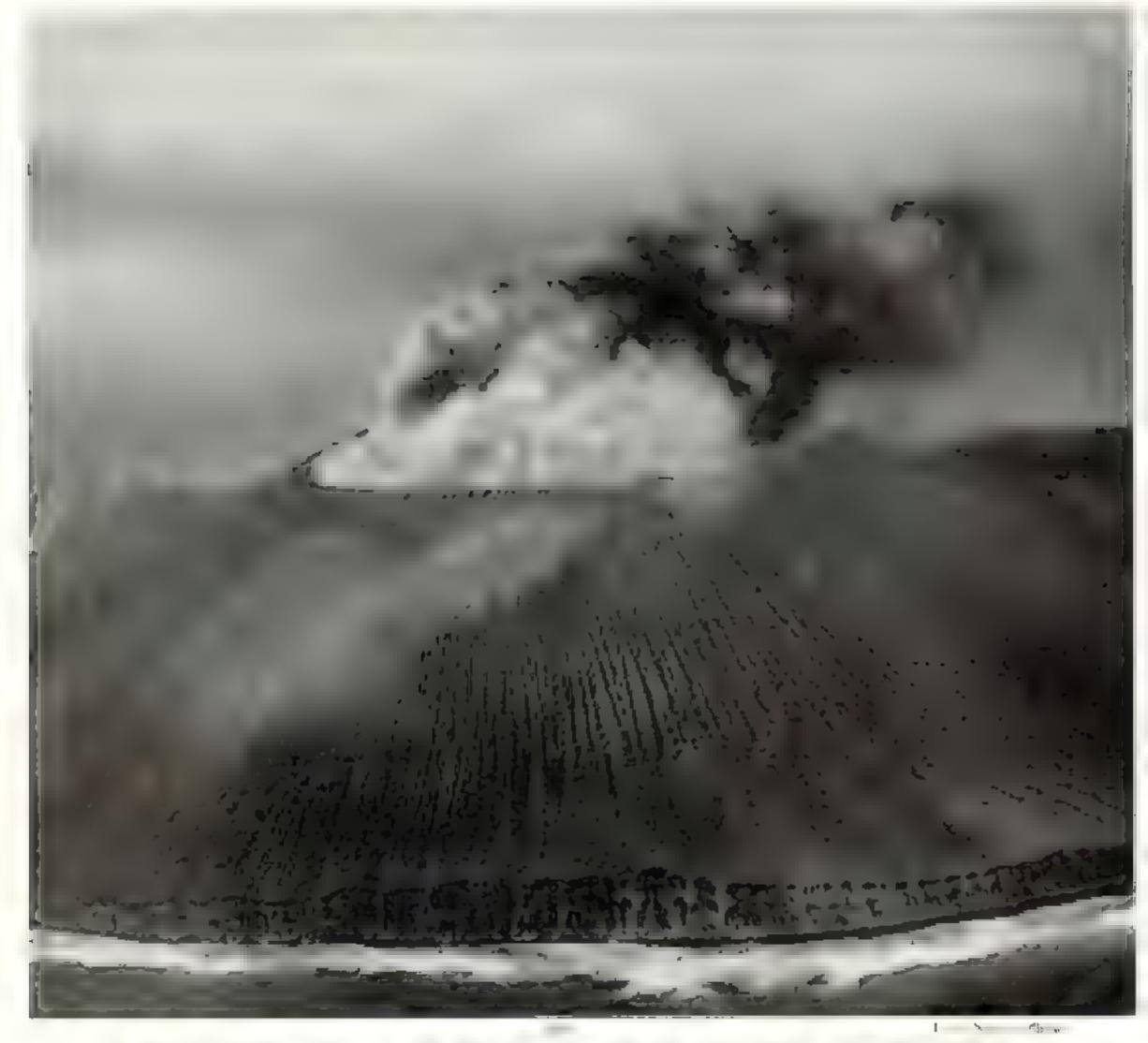
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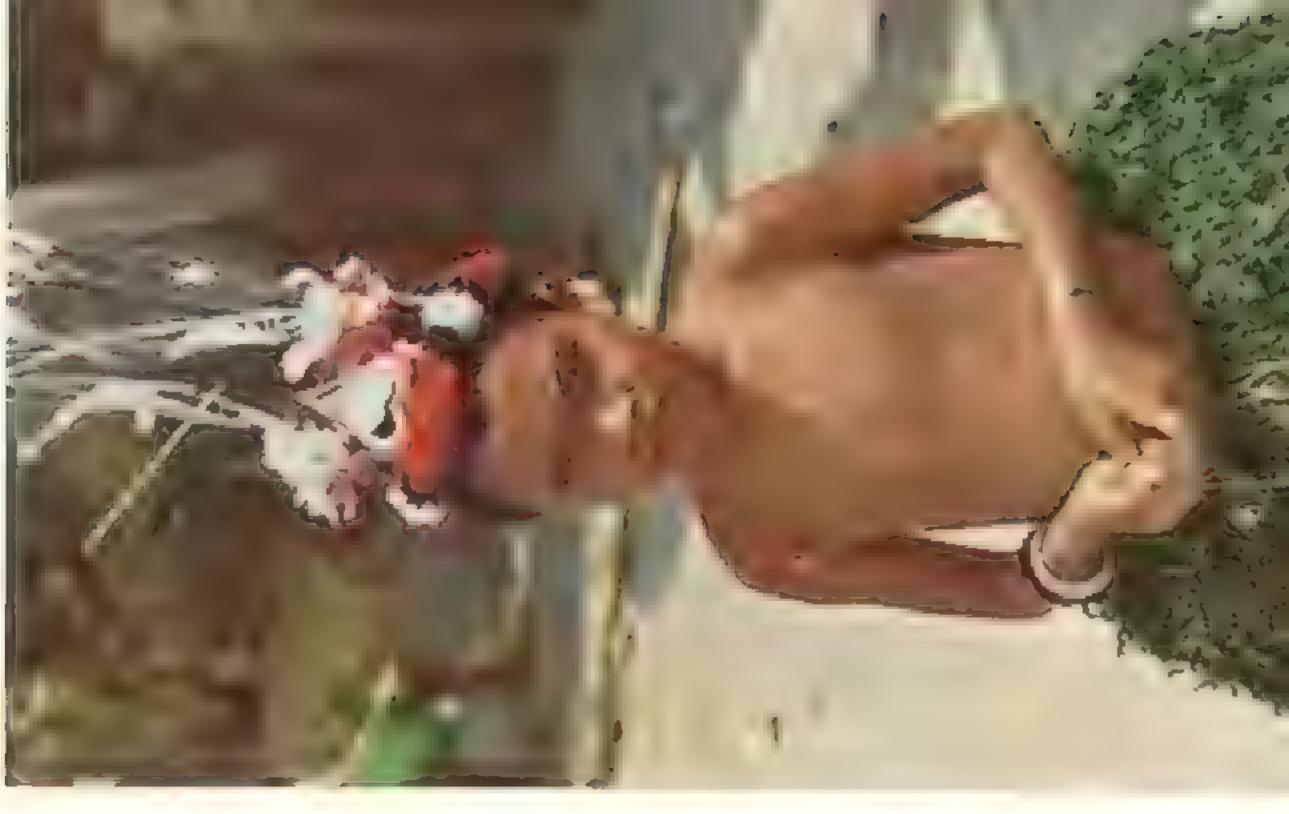
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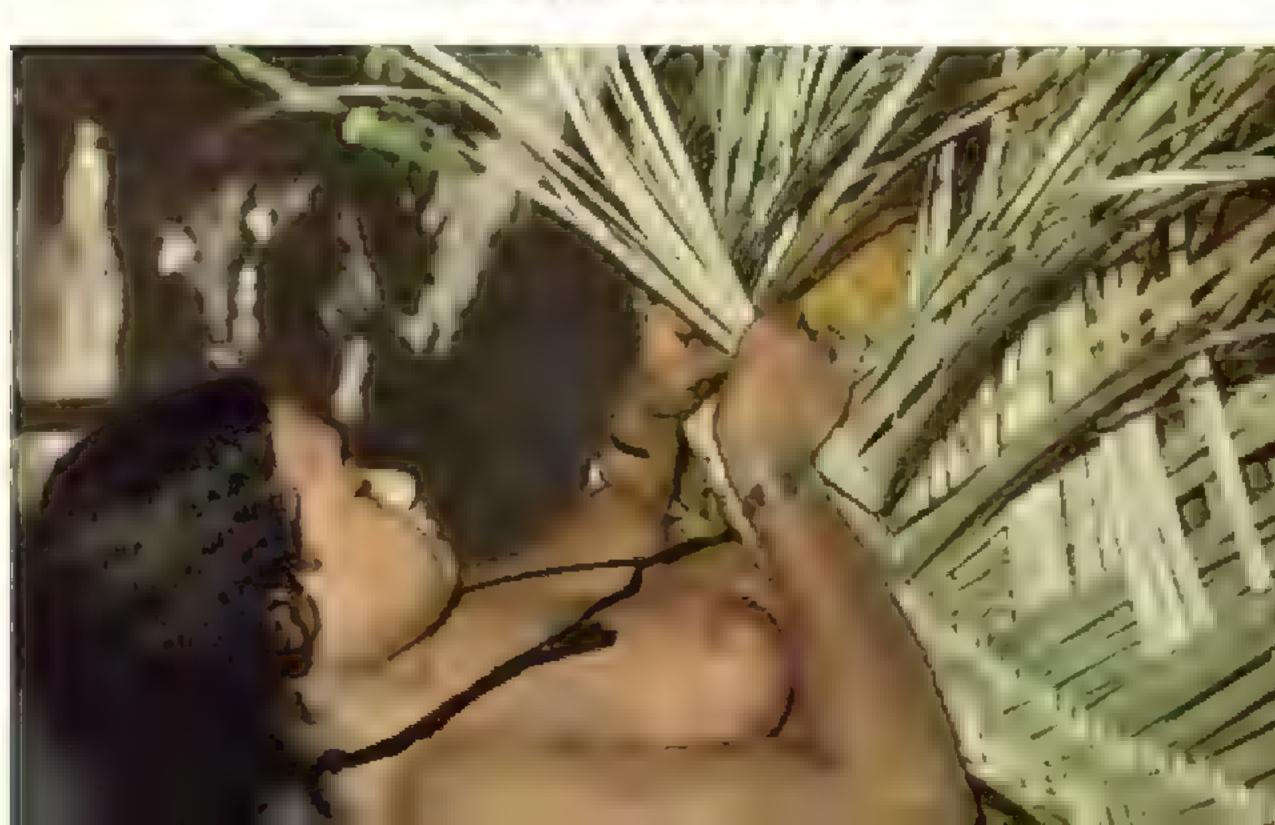
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Pilgrims Follow the Christmas Star

BY MAYNAHO OWEN WILLIAMS



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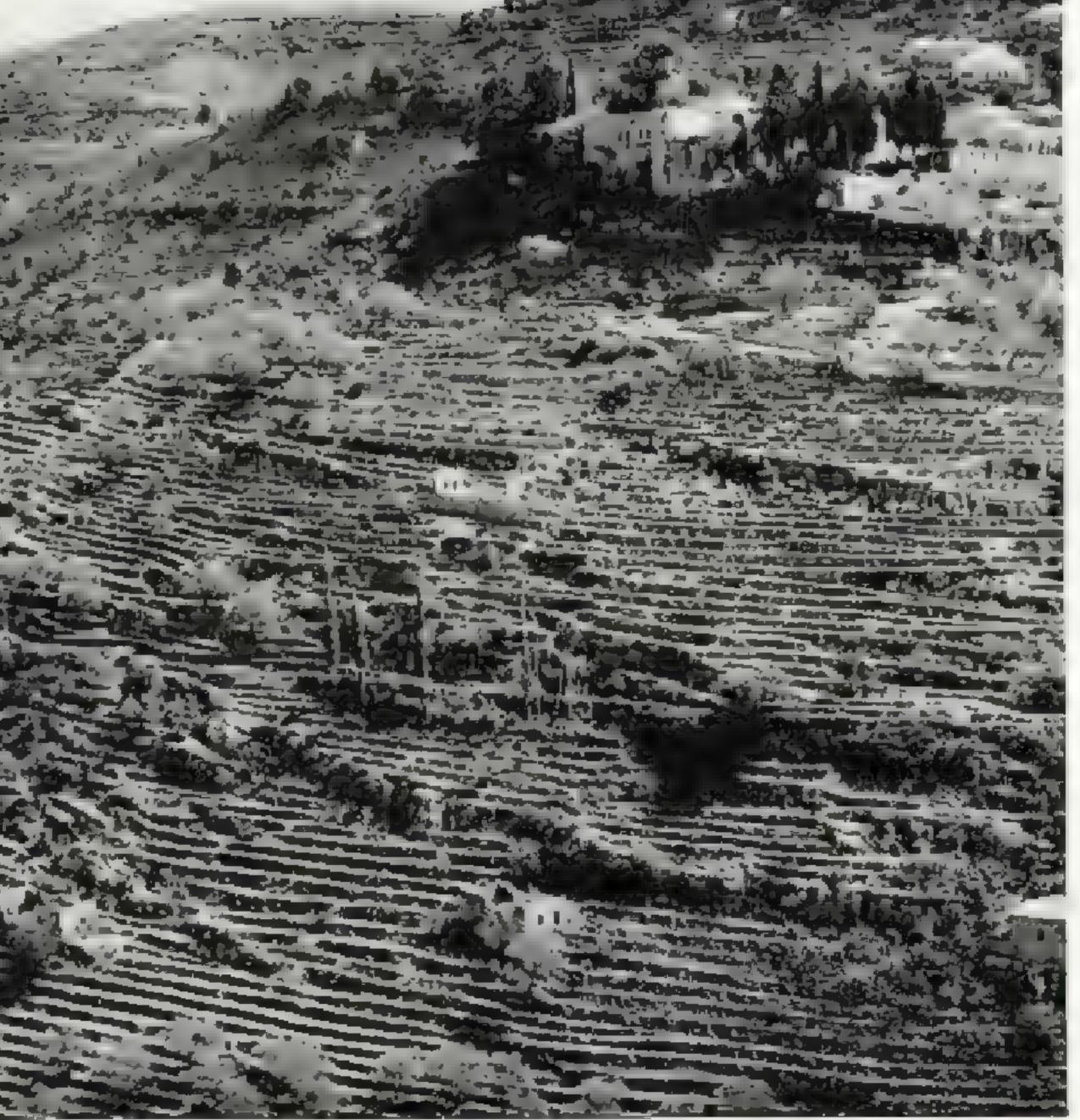
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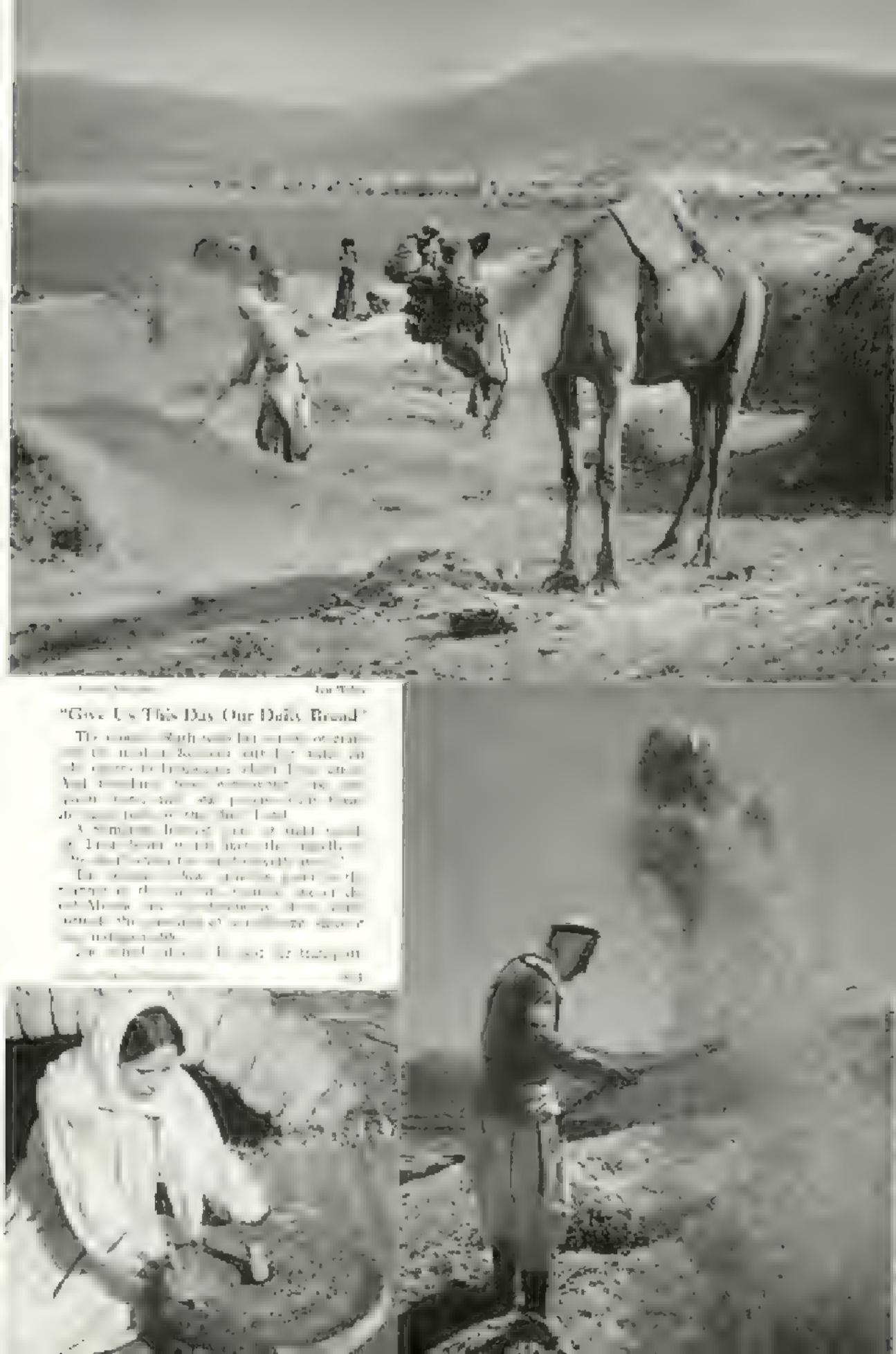
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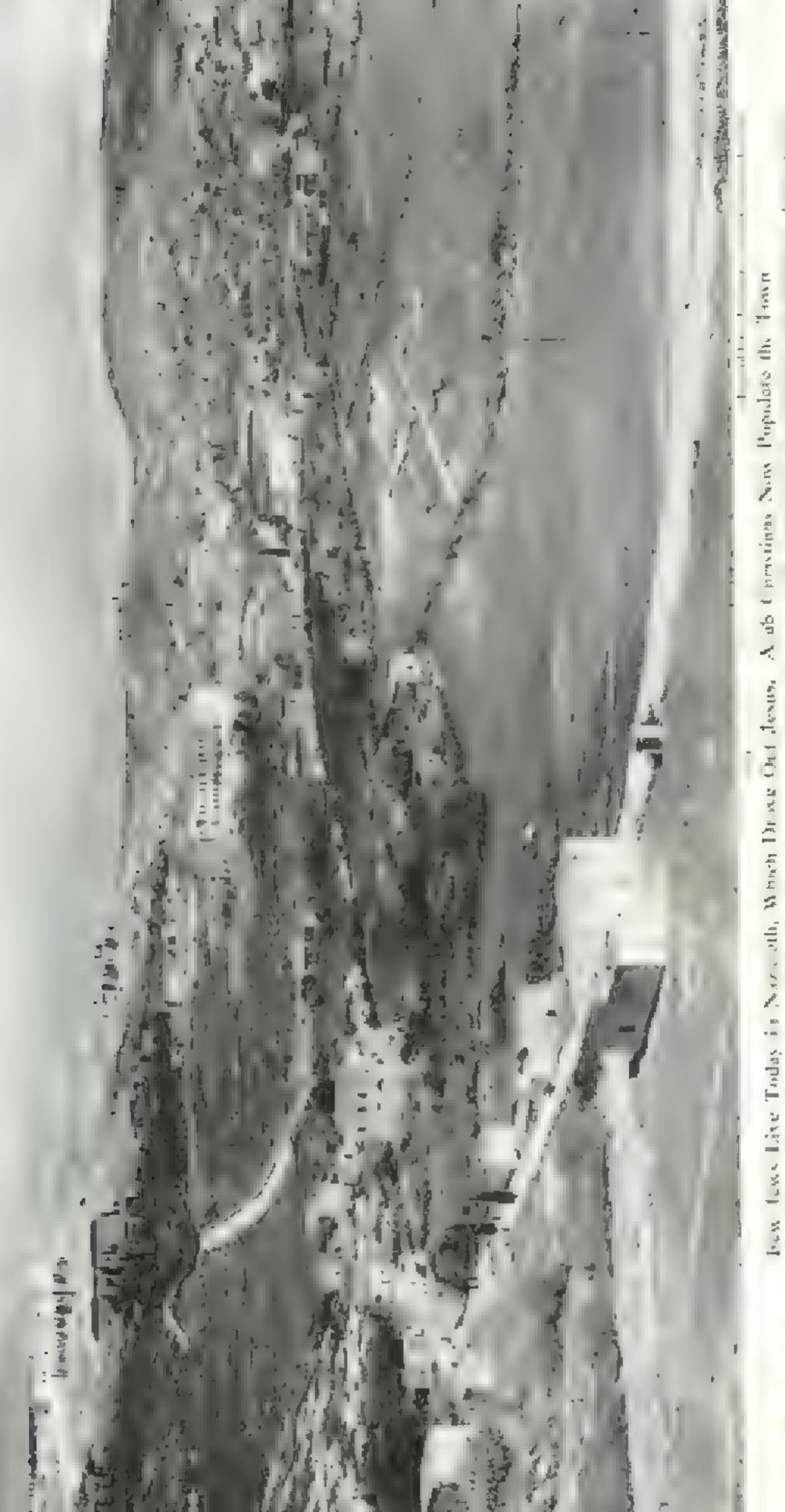
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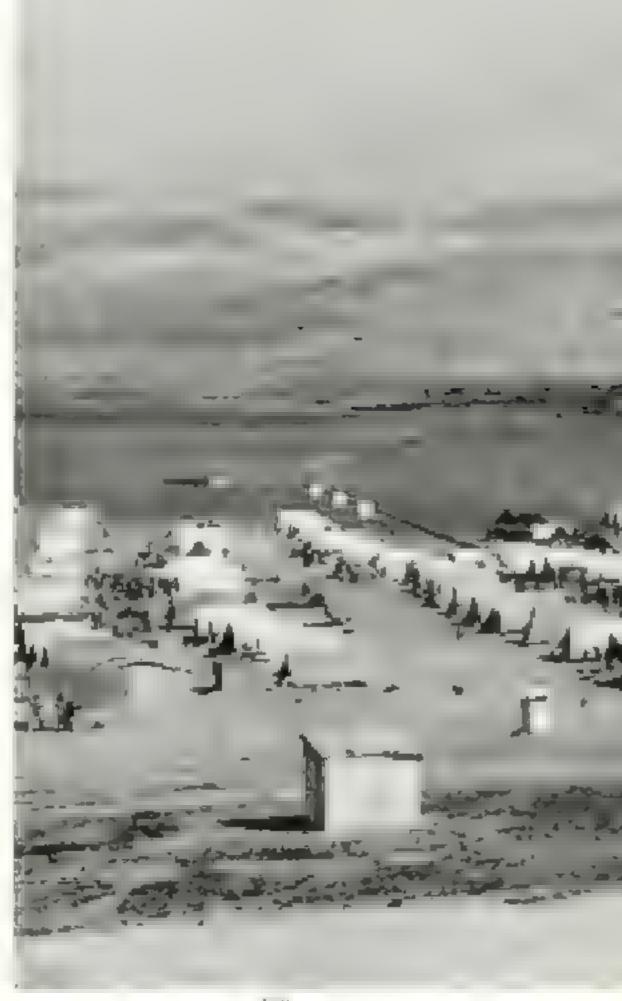
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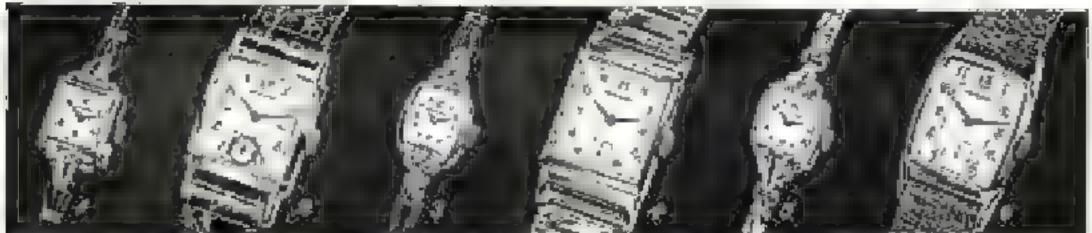
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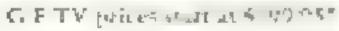


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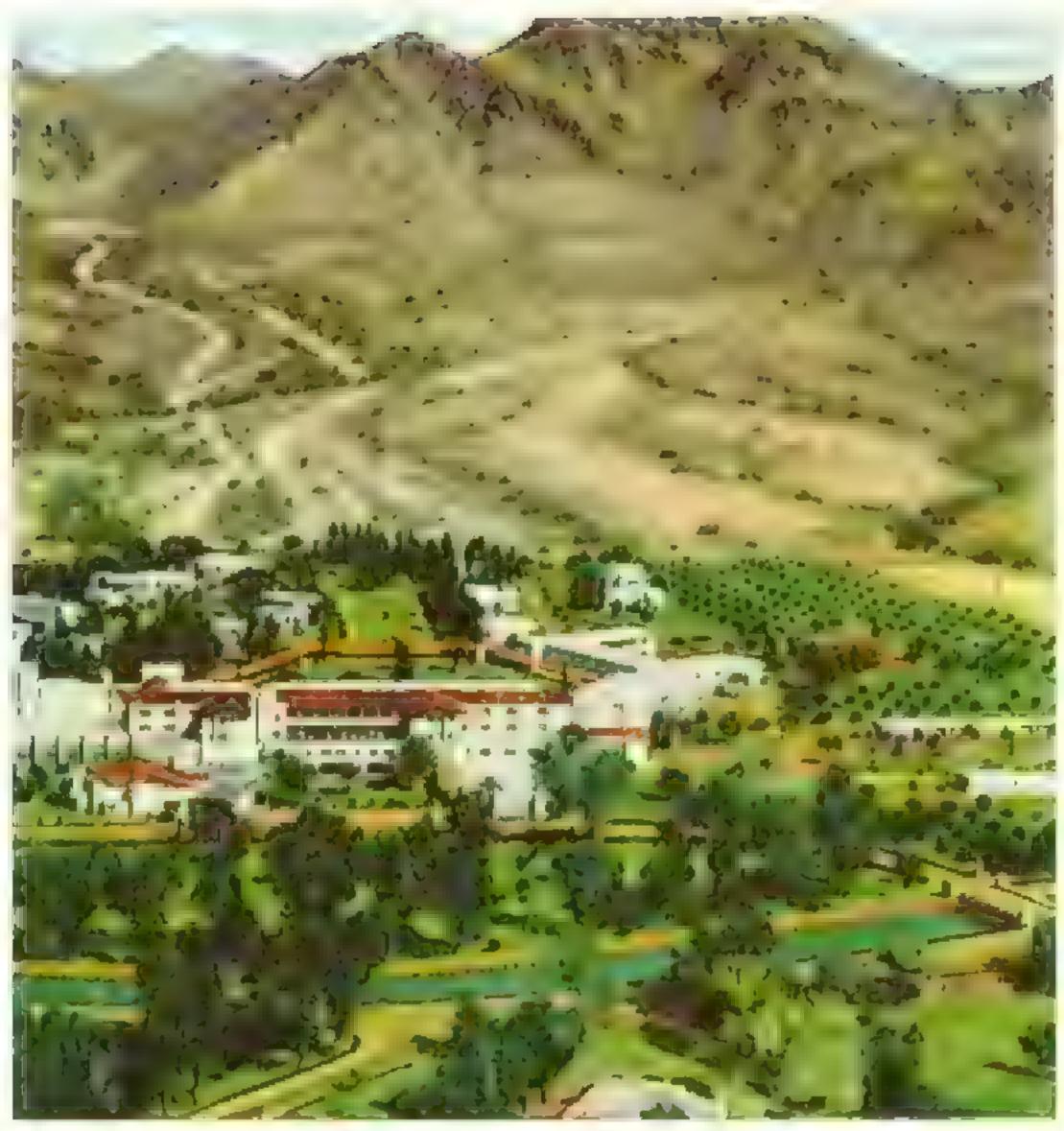
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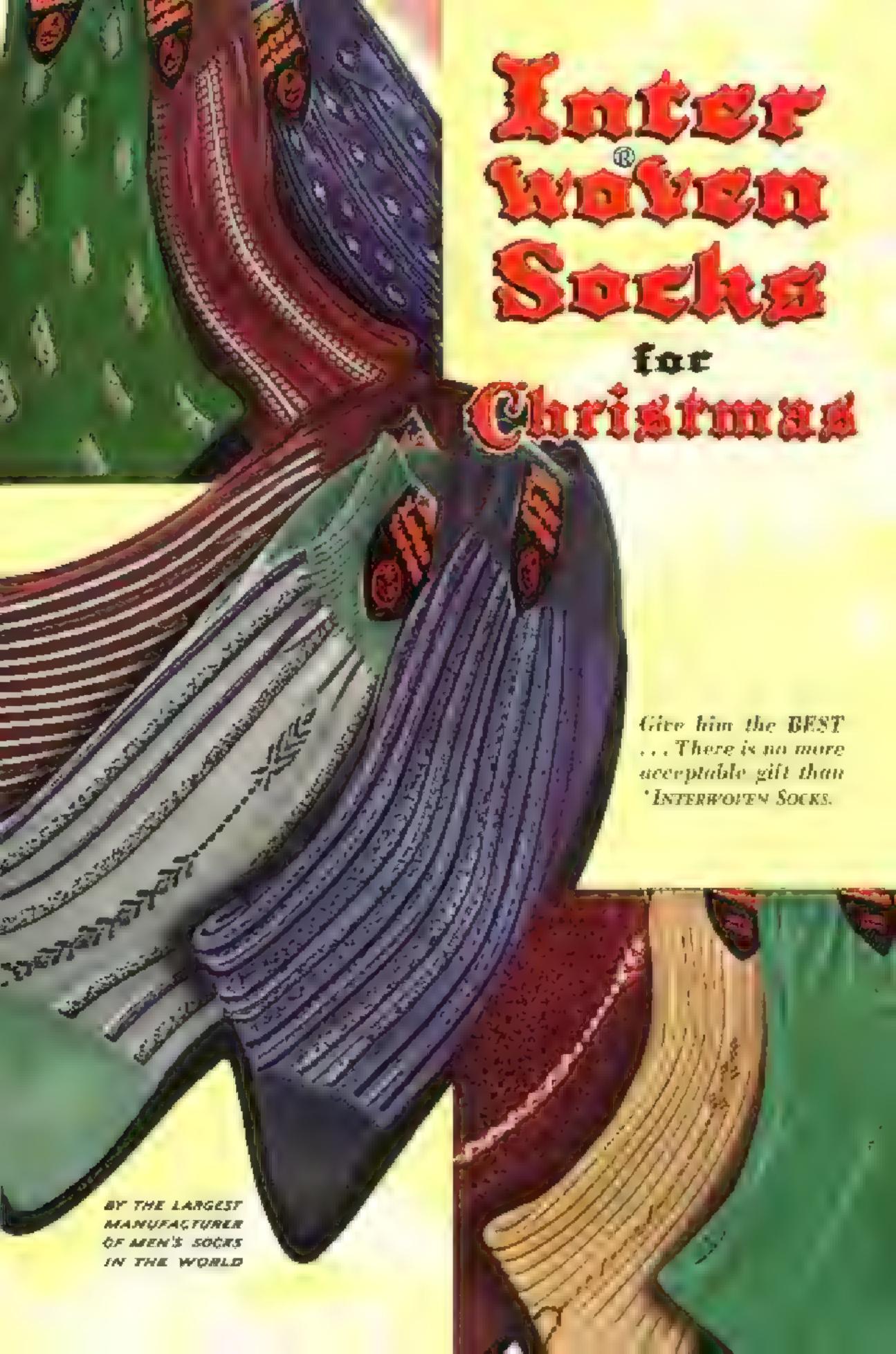
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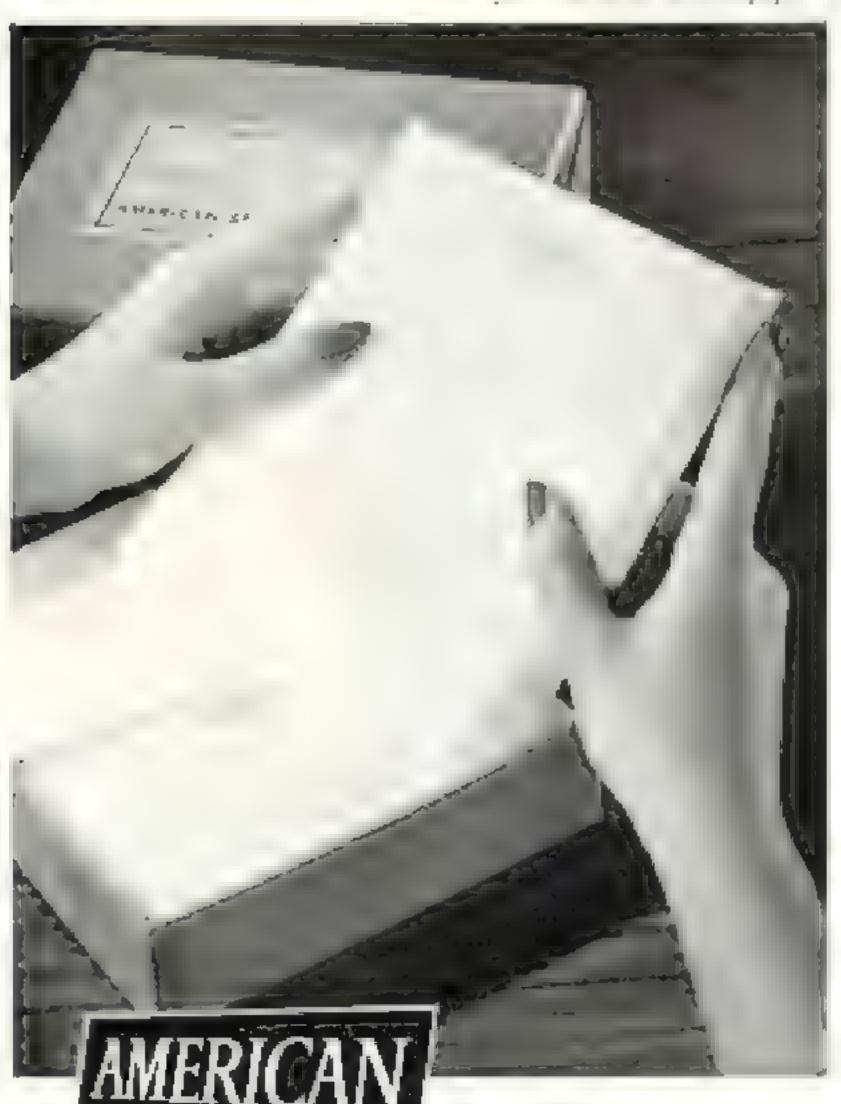
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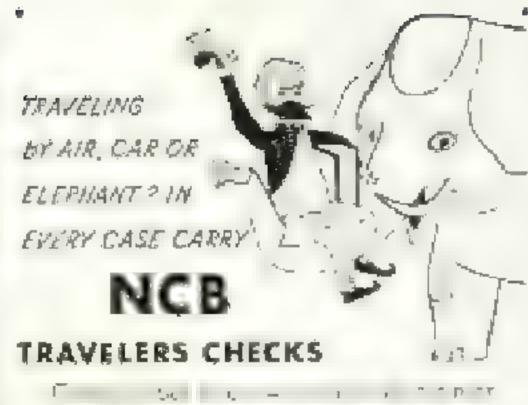
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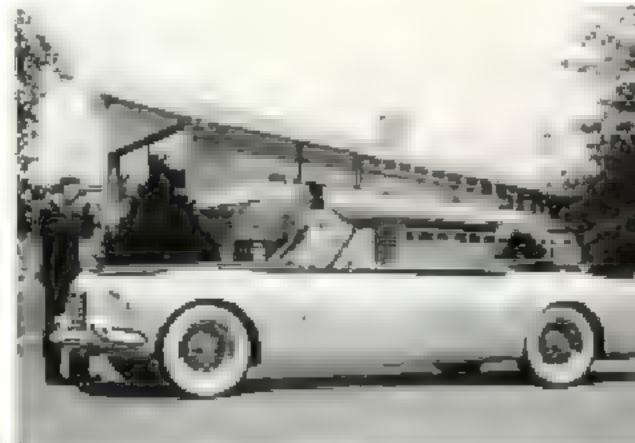
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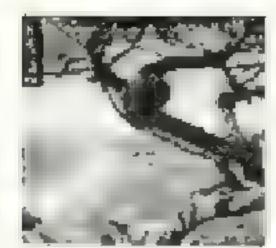
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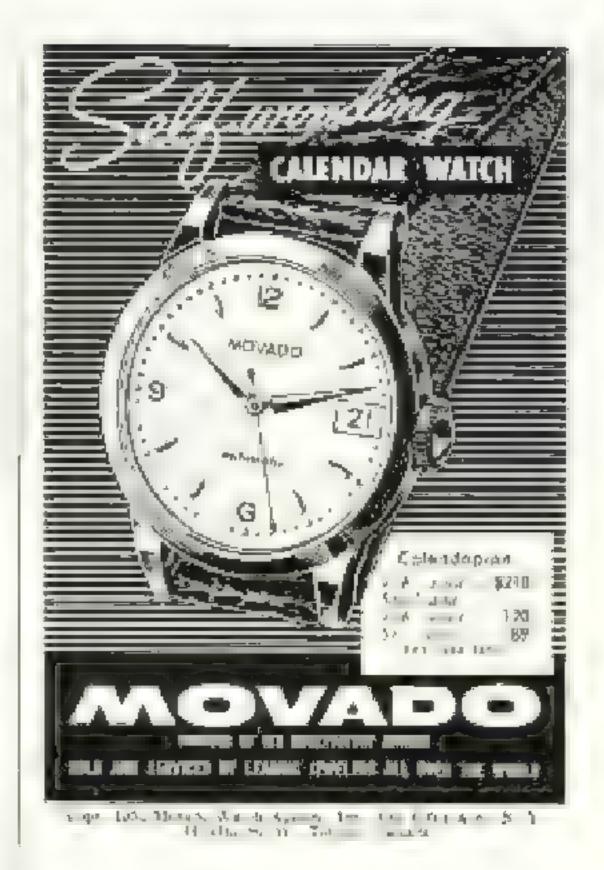
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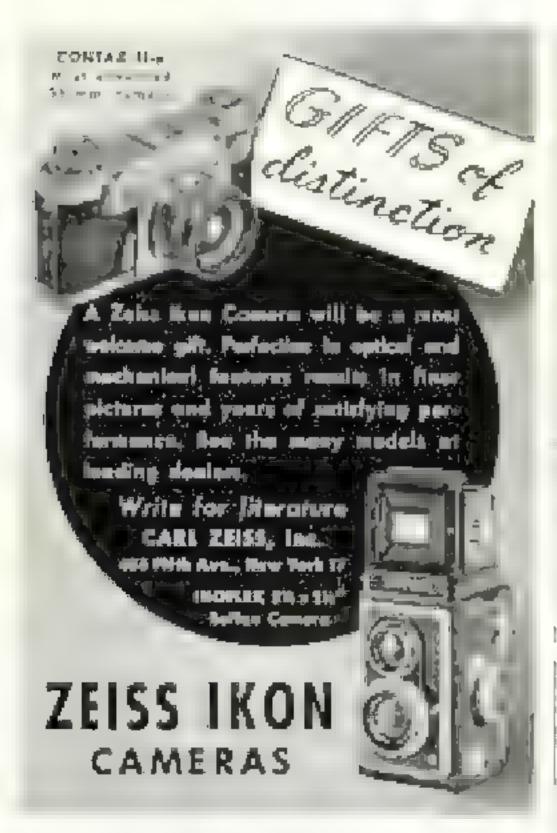


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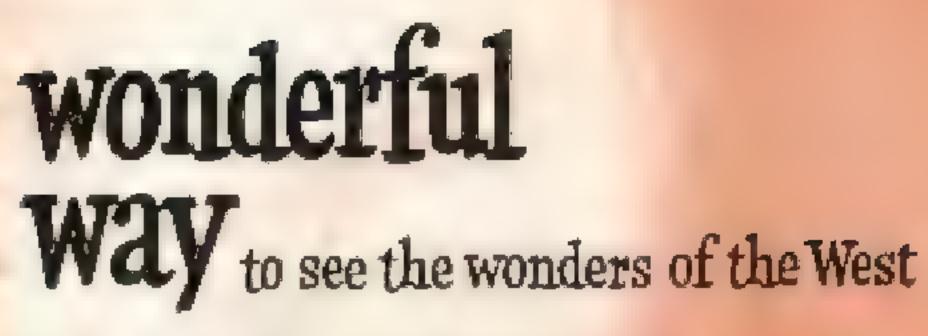
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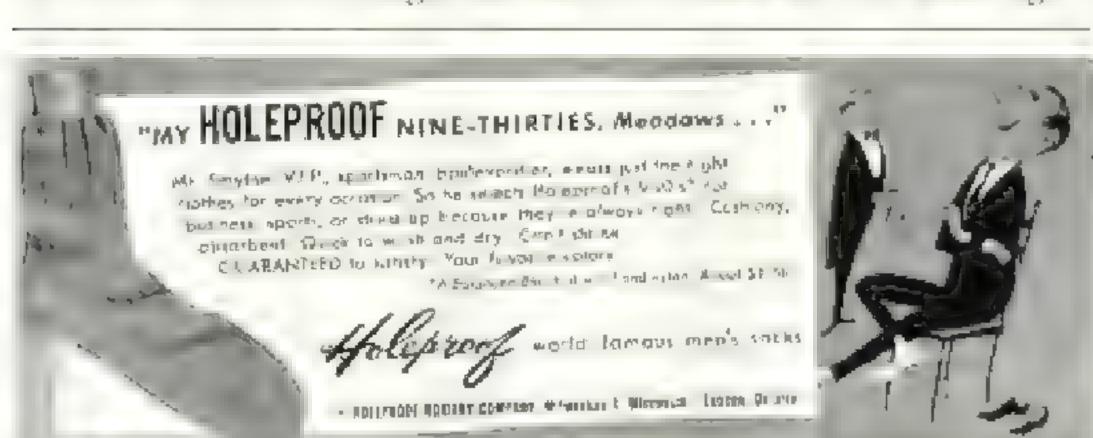
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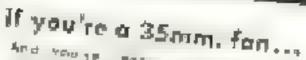
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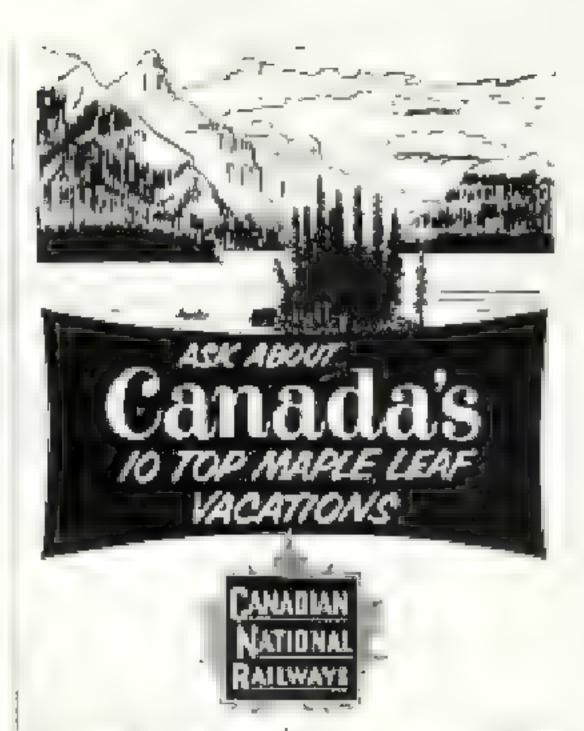
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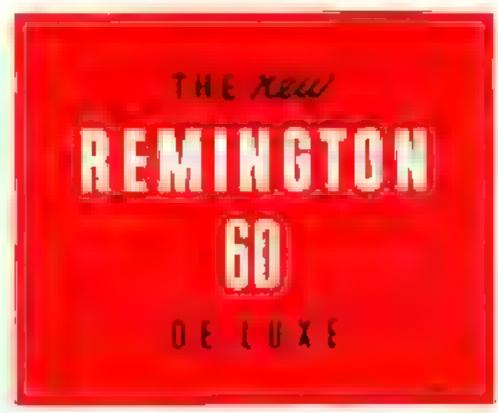


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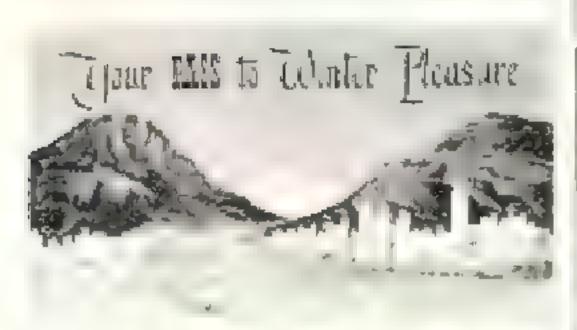
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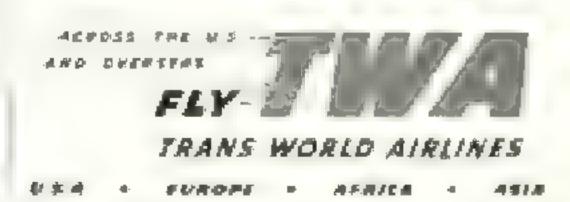




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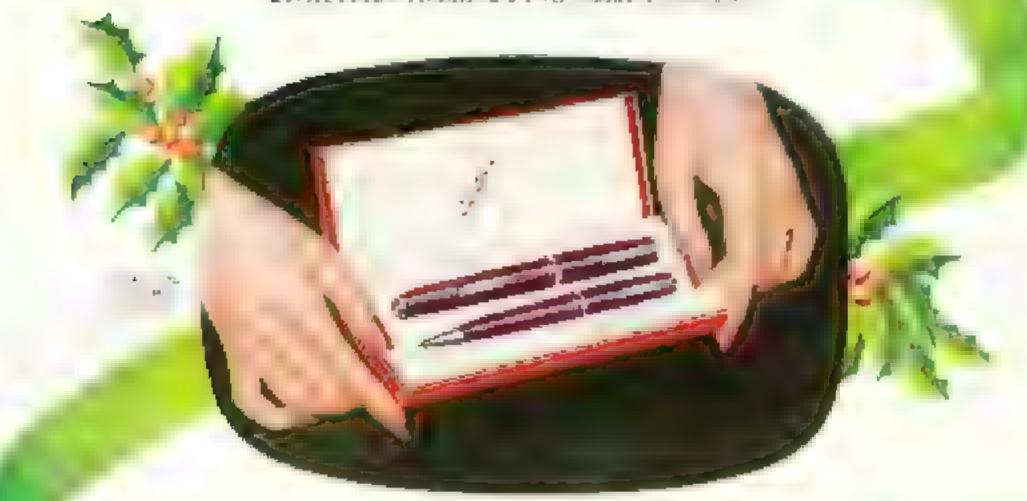
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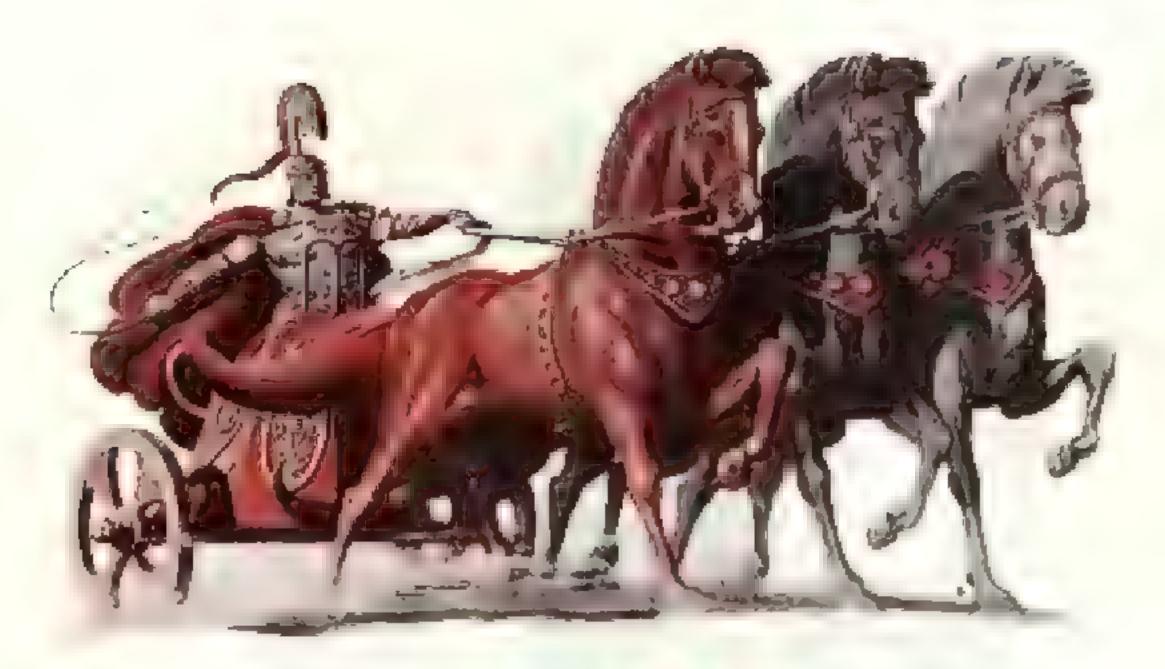
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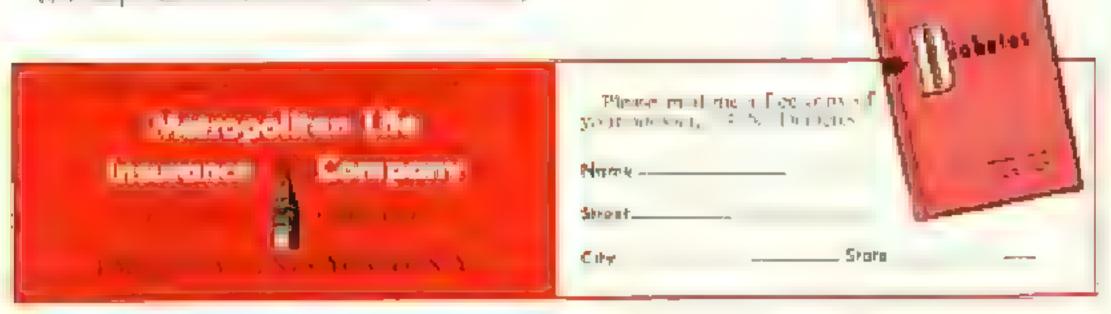
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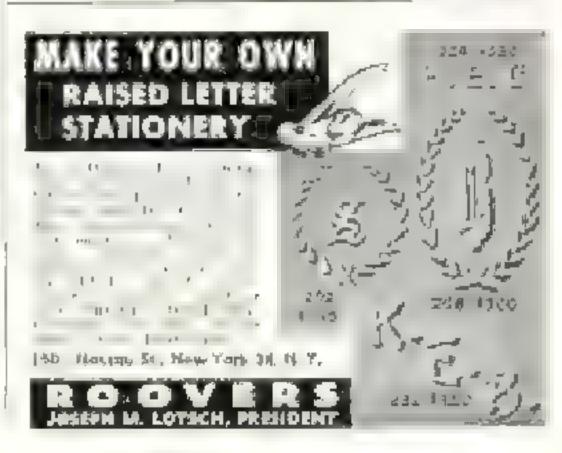
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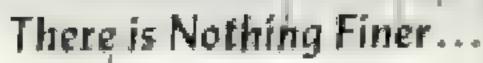


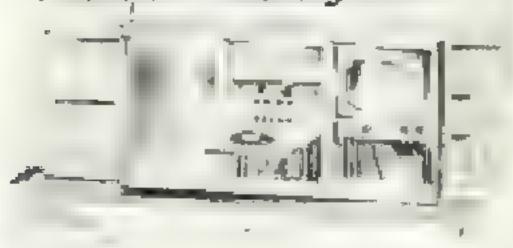
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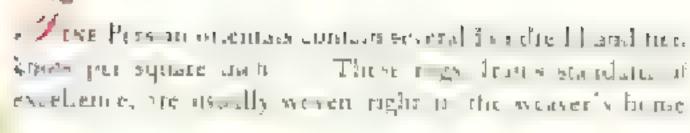
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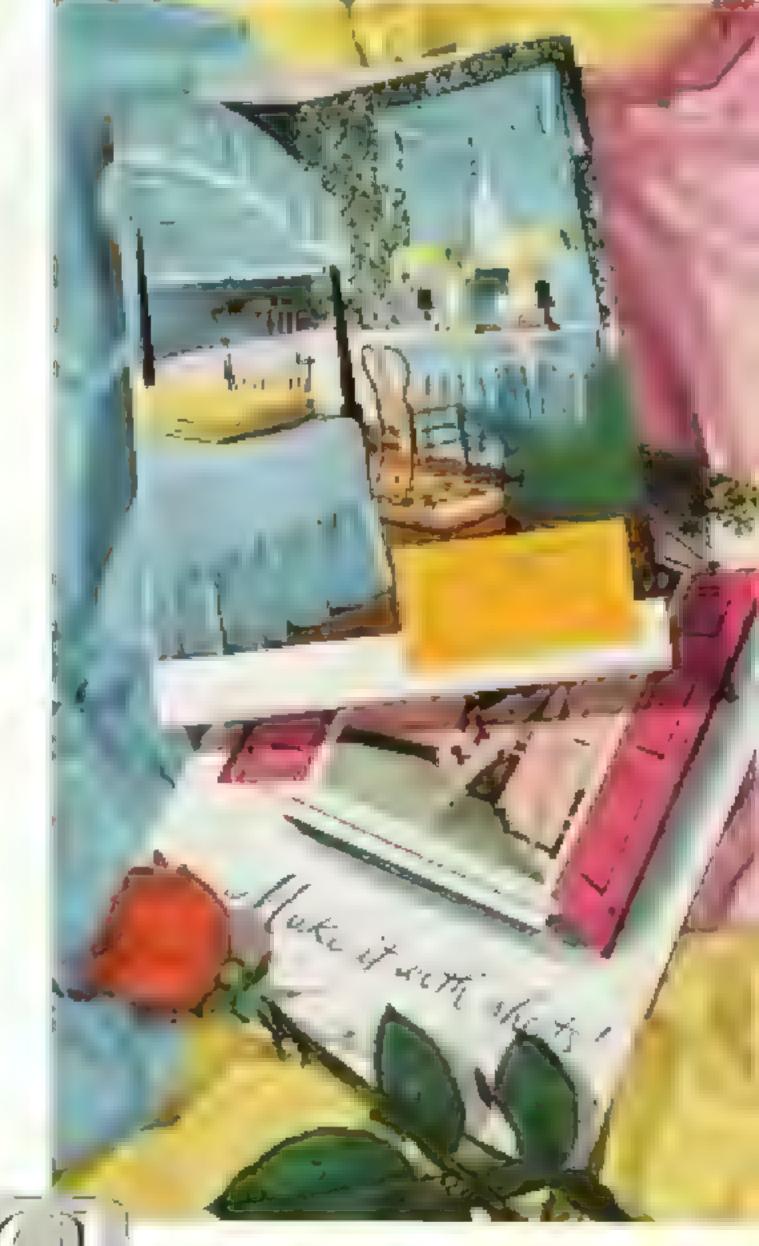
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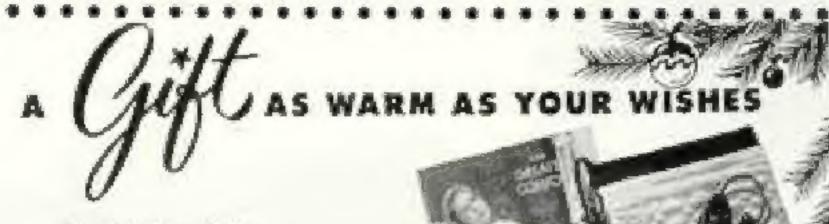


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How a group of telephone women helped to make it a Merry Christmas for the men in Korea

Helping others to have a Merry Christmas is a tradition among telephone people. In recent years there has been an increasing number of gifts for those in the service.

One group of telephone women observed last Christmas by sending a holiday package to every man in Company E of the 1st Marines in Korea. They adopted this company in remembrance of a fellow worker who was killed in action while serving with Company E.



Members of the TEVS, the Triephone Employees Policytees Service in San Francisco, holding the serot of thronks from the Marinea. It is one of their president possessions.



Santa's said was made by a South Korean who had never seen or heard of Santa Claus. South Koreans also took forms in drawing the jeep trailer,

You can imagine what happened when all those packages arrived.

The boys made quite an occation of it. There was much scarrying around to get a Santa Claus suit. None was available but finally they found a South Korean who could sew and the job was completed after a lot of picture drawing and explaining. Then Santa was mounted on a trailer and drawn along in state.

After the packages were opened, a scroll of appreciation was signed by every member of the company and sent back to this country. More than two hundred of the men wrote letters of thanks.

"Your kindness," wrote their Captain, "brought happiness to the hearts of a group of Marines, many of whom were spending their first Christmas away from home."

It all turned out so well that it was decided to do the same thing again this year. So burndreds of packages are on their way across the seas to help make it a Merry Christmas in Korea.

THIS IS JUST ONE OF MANY WAYS in which telephone people, in many communities say "Meery Christmas."

Whether it's dressing dolls for orphaned children, or contributing trees and turkeys and baskets of food, telephone men and women are sparred by the desire to be helpful. Through all the year they my to keep good will and The Voice With the Smile in telephone service.

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such small fractions of our atmosphere can be separated from each other as well as from the oxygen and nitrogen which comprise the greatest part of what we call air. Today, one or more of these gases goes into most of the nearly 2 billion electric lights made in America yearly . . . to make them shine brighter and longer at less cost.

MANY DUTIES—Beyond this, they make possible special lamps. One kind destroys germs in the air. Another kills cooking and tobacco odors. Another gives you a tan. Still another pierces the gloom of fog-shrouded airport runways.

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